QUESTIONS
About the
NATURE
AND
PERPETUITY
OF THE
Seventh-day-Sabbath.

And Proof,
That the First day of the Week
Is the true
Christian-Sabbath.

By JOHN BUNYAN.

The Son of man is Lord also of the Sabbath day.

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TO THE READER.

SOME may think it ſtrange, ſince Gods Church has already been ſo well furniſhed with ſound Grounds and Reaſons by ſo many wiſe and godly men, for proof that the firſt day of the week is our true Chriſtian Sabbath, that I ſhould now *offer this ſmall Treatiſe upon the* ſame *account.*

But when the Scales are even *by what already is put in, a little more, you know, makes the weight the better.*

Or grant we had down weight before, yet ſomething over and above, may make his *work the harder, that ſhall by hanging Fictions on the other end, endeavour to make things ſeem too light.*

Beſides, This Book being little, may beſt ſute ſuch

as

as have but ſhallow *Purſes*, ſhort *Memories*, *and but* little *Time to ſpare*, *which uſually is the lot of the mean and pooreſt ſort of men.*

I have alſo written upon this Subject, for that I would, as in other Goſpel-truths, be a fellow witneſs with good men that the day in which our Lord roſe from the dead ſhould be much ſet by of Chriſtians.

To the Reader.

I have observed that some, otherwise sound in faith, are apt to be entangled with a Jewish Sabbath, &c. and that some also that are far off from the observation of that, have but little to say for their own practice though good; and might I help them I should be glad.

A Jewish Seventh-day-Sabbath has no promise of Grace belonging to it, if that be true (as to be sure it is) where Paul *says,*

The

The command to honour Parents, is the first Commandment with promise, *Ephes.* 6. 1, 2, 3.

Also it follows from hence, that the Sabbath that has a promise annexed to the keeping of it is rather that which the Lord Jesus shall give to the Churches of the Gentiles, Isai. 56.

Perhaps my Method here may not in all things keep the common path of Ar-

Argumentation with them that have gone before me: But I truſt the godly-wiſe will find a taſte of Scripture-truth in what I preſent them with as to the ſanction of our Chriſtian-ſabbath.

I have here, *by handling four Queſtions, proved, that the Seventh-day-Sabbath was not moral. For that muſt of neceſſity be done, before it can be made appear that the Firſt day of the week is that which*

which is the Sabbath day for Christians. But withal it follows, that if the Seventh-day-sabbath *was not moral, the first day is not so. What is it then? Why a Sabbath for holy worship is moral; but* this *or* that *day appointed for such service, is sanctified by Precept or by approved Example. The timeing then of a Sabbath for us lies in God, not man; in Grace, not Nature; nor in the ministration of death, written and engraven in stones:*

God

God always reserving to himself a power to alter *and* change *both* time *and* modes *of worship according to his own will.*

A Sabbath then, or day of rest from worldly affairs to solemnize worship to God in, all good men do by nature conclude is meet, yea, necessary: yet that, not *Nature,* but *God reveals.*

Nor is that day or time, by God so fixed on, in its own nature, better than any other:

other: the holineſs then of a Sabbath lies, not in the Nature or Place of a day, but in the Ordinance of God.

Nor doth our ſanctifying of it, to the ends for which it is ordained, lie in a bare confeſſion that it is ſuch; but in a holy performance of the Duty of the day to God by Chriſt, according to his Word.

But I will not enlarge to detain the Reader longer from

from the following Sheets; but shall commit both him and them to the wise dispose of God, and rest,

Thine to serve thee,

Joh. Bunyan.

Quest-

QUESTIONS

About the

NATURE and PERPETUITY

Of the

Seventh-day-Sabbath.

QUEST. I.

Whether the Seventh-day-Sabbath is of, or made known to man by the Law and Light of Nature?

SOmething must be here premised, before I shew the grounds of this Question.

First then, By the Law or Light of Nature, I mean, *that Law* which was *concreat* with man; that which is natural to him, being Original

with, and Essential to himself; consequently that which is invariable and unalterable, as is *that* Nature.

Secondly, I grant that by this Law of Nature, man understands that there is one eternal God; that this God is to be worshiped according to his own will; consequently that *time* must be allowed to do it in: But whether the *Law* or *Light* of Nature teacheth, and, *that of it self*, without the help of Revelation, that the *Seventh day* of the week is *that* time sanctified of God, and set apart for his Worship, that's the Question; and the grounds of it are these.

First, Because *the Law of Nature* is anticedent to this day. yea compleated as a Law before 'twas known or revealed to man that God either did or would sanctifie the *Seventh day* of the week at all.

Now this Law, as was said, being natural to a man, (*for man is a Law unto himself*, (Rom. 2.) could onely

onely teach the things of a man, and there the Apoſtle ſtints it, 1 *Cor.* 2. 11.) But to be able to determine, and that about things that were yet without being either in Nature, or by Revelation, is that which belongs not to a man as a man; and the *Seventh-day-Sabbath* as yet, was ſuch: For *Adam*, was compleatly made the day before; and God did not ſanctifie the Seventh day before it was, none otherwiſe than by his ſecret Decree. Therefore by the Law of Nature *Adam* underſtood it not, it was not made known to him thereby.

Secondly, To affirm the contrary, is to make the *Law* of Nature *Supernatural*, which is an impoſſibility. Yea, they that do ſo, make it a Predictor, a Prophet; a Prophet about divine things to come; yea, a Prophet able to foretel *what ſhall be*, and that *without* a Revelation; which is a ſtrain that never yet Prophet pretended to.

4. Besides; to grant this, is to run into a grievous errour; for this doth not onely make the Law of Nature the *first* of Prophets; contrary to *Gen.* 3. 10. compared with *Joh.* 1.1. but it seems to make the will of God, made known by Revelation, a needless thing. For if the Law of Nature, as such, can predict, or foretel Gods Secrets, and that before he reveals them, and this Law of Nature is universal in every individal man in the world, what need is there of particular Prophets, or of their holy writings? (and indeed here the Quakers and others split themselves:) For if the Law of Nature can of it self reveal unto me *one thing* pertaining to instituted Worship, for that we are treating of now, and the exact time which God has not yet sanctified and set apart for the performance thereof, why may it not reveal unto me more, and so still more; and at last *all* that is requisite for me to know, both as

to

to my Salvation, and how God is to be worshipped in the Church on Earth.

Thirdly, If it be of the Law of Nature, then all men by nature are convinced of the necessity of keeping it, and that though they never read or heard of the revealed Will of God about it; but this we find not in the world.

For though it is true that the Law of Nature is common to all, and that all men are to this day under the power and command thereof; yet we find not that they are by nature under a conviction of the necessity of keeping of a *Seventh-day-Sabbath*. Yea, the Gentiles, though we read not that they ever despised the Law of Nature, yet never had, as such, a reverence of a *Seventh-day-Sabbath*, but rather the contrary.

Fourthly, If therefore the *Seventh-day-Sabbath* is not of the Law of Nature, then it should seem not

to be obligatory to all. For instituted Worship, and the necessary circumstances thereunto belonging, is obligatory but to some. The Tree that *Adam* was forbid to eat of, we read not but that his Children might have eat the fruit thereof: and Circumcision, the Passover, and other parts of instituted Worship was enjoyned but to some.

Fifthly, I doubt the *Seventh-day-Sabbath* is not of the Law of Nature, and so not moral; because though we read that the Law of Nature, and that before *Moses*, was charged upon the world, yet I find not *till then*, that the prophanation of a *Seventh-day-Sabbath* was charged upon the world: and indeed to me this very thing makes a great scruple in the case.

A Law, as I said, we read of, and that from *Adam* to *Moses* (Rom. 5. 13, 14.) The transgressions also of *that* Law we read of them, and that particularly, as in *Gen.* 4. 8. ch. 6. 5.

ch.

ch. 9. 21, 22. ch. 12. 13. ch. 13. 13. ch. 18. 12, 13, 14, 15. ch. 19. 5. (*Ezek.* 49. 50.) ch. 31. 30. ch. 35. 2. ch. 40. 15. ch. 44. 8, 9, 10. *Deut.* 8. 19, 28. ch. 12. 2. *Pſal.* 106. 35, 36, 37. and *Romans* the firſt and ſecond Chapters.

But in all the Scriptures we do not read, that the breach of a *Seventh-day-Sabbath* was charged upon men as men *all that time.* Whence I gather, that either a *Seventh-day-Sabbath* was not diſcerned by the Light of Nature, and ſo not by that Law impoſed; or elſe, that men by the help and aſſiſtance of that (for we ſpeak of men as men) in old time kept it better, than in after Ages did the Church of God with better aſſiſtance by far: For they are there yet found fault with as breakers of that Sabbath (*Ezekel* 20. 13.)

It follows therefore, that if the Law of Nature doth not of it ſelf reveal to us, as men, that the *Se-*

venth day is the *holy Sabbath of God.* That that day, as to the ſanction of it, *is not Moral*, but rather Arbitrary, to wit, impoſed by the will of God upon his people, until the time he thought fit to change it for another day.

And if ſo, it is hence to be concluded, that though by the Light of Nature men might ſee that *time* muſt be allowed and ſet apart for the performance of that Worſhip that God would ſet up in his Houſe, yet, as ſuch, it could not ſee *what* time the Lord would to that end chuſe. Nature therefore ſaw *that* by a poſitive Precept, or a Word revealing it, and by no other means.

Nor doth this at all take away a whit of that Sanction which God once put upon the *Seventh-day-Sabbath*; unleſs any will ſay, and by ſufficient Argument prove, that an Ordinance for divine Worſhip receiveth greater Sanction from the Law of

of Nature than from a divine Precept: or ſtandeth ſtronger when 'tis eſtabliſhed by a Law humane, for ſuch is the Law of Nature, than when impoſed by Revelation of God.

But the Text will put this controverſie to an end. The Sanction of the *Seventh-day-Sabbath*, even as it was the *Reſt of God*, was not till after the Law of Nature was compleated; *God reſted the ſeventh day, and ſanctified it*, (Gen. 2. 3.) Sanctified it; that is, ſet it apart to the end there mentioned, to wit, to reſt thereon.

Other grounds of this Queſtion I might produce, but at preſent I will ſtop here, and conclude, That if a *Seventh-day-Sabbath* was an eſſential neceſſary to the inſtituted Worſhip of God, then it ſelf alſo as to its ſanction for that Work, was not founded but by a poſitive Precept; conſequently not known of man at firſt, but by revelation of God.

QUEST. II.

Whether the Seventh-day-Sabbath, as to Mans *keeping of it holy, was ever made known to or imposed by a positive Precept upon him until the time of Moses? which from* Adam *was about two thousand years.*

SOmething must also be here premised, in order to my propounding of my grounds for this Question; and that is, That the *Seventh day* was sanctified *so soon* as it had being in the world, unto the rest of God (as it is *Gen.* 2. 2, 3.) and he did rest from all his works which he had made therein. But the Question is, *Whether when God did thus sanctifie* this *day to his* own rest, *he did also by the space of time above-*

mentioned,

mentioned, impose it as an holy Sabbath of rest upon men; to the end they might solemnize Worship to him in special manner thereon? And I question this,

First, *Because we read not that it was.* And reading, I mean, of the divine Testimony, is ordained of God, for us to find out the mind of God, both as to Faith and our performance of acceptible service to him.

In reading also, we are to have regard to two things.

1. To see if we can find a Precept: or,

2. A countenanced Practice for what we do: For both these ways we are to search, that we may find out what is that good, that acceptible will of God.

For the first of these we have *Gen.* 2. 16, 17. and for the second, *Gen.* 8. 20, 21.

Now as to the imposing of a *Seventh-day-Sabbath* upon men from

Adam

Adam to *Moses*, of that we find nothing in holy Writ either from Precept or Example. True, we find that Solemn worship was performed by the Saints that then lived: for both *Abel*, *Noah*, *Abraham*, *Isaac*, *Jacob* sacrificed unto God (*Gen.* 4. 4. ch. 8. 20, 21. ch. 12. 7. ch. 13. 4. ch. 35. 1.) but we read not that the *Seventh day* was the time prefixed of God for their so worshipping, or that they took any notice of it. Some say, that *Adam* in eating the forbidden Fruit, brake also the *Seventh-day-Sabbath*, because he fell on that day; but we read not that the breach of a Sabbath was charged upon him. That which we read is this; *Hast thou eaten of the tree whereof I commanded thee, that thou shouldst not eat?* (*Gen.* 3. 11.) Some say also that *Cain* killed *Abel* on a *Sabbath day*; but we read not that in his Charge God laid any such thing at his door. This was it of which he stood guilty before God;

God; namely, *That his brothers blood cried unto God againſt him from the ground*, (*Gen.* 4. 10.)

I therefore take little notice of what a man ſaith, though he flouriſheth his matter with many brave words, if he bring not with him, *Thus ſaith the Lord.* For that, and that onely, ought to be my ground of Faith as to how my God would be worſhipped by me. For in the matters material to the Worſhip of God, 'tis ſafeſt that thus I be guided in my Judgement: for here onely I perceive *the footſteps of the Flock* (*Ezek.* 3. 11. *Song* 1. 8.) They ſay further, that for God to ſanctifie a thing, is to ſet it apart. This being true; then it follows, that the *Seventh-day-Sabbath* was ſanctified, that is, ſet apart for *Adam* in Paradiſe; and ſo, that it was ordained a Sabbath of reſt to the Saints from the beginning.

But I anſwer, as I hinted before, that God did ſanctifie it to his own reſt.

rest. *The Lord also hath set apart him that is godly for himself.* But again, 'tis one thing for God to sanctifie this or that thing to an use, and another thing to command that that thing be forthwith in being to us. As for instance: the Land of *Canaan* was set apart many years for the Children of *Israel* before they possessed that Land. Christ Jesus was long sanctified; that is, set apart to be our Redeemer before he sent him into the world (*Deut.* 32. 8. *Job.* 10. 36.)

If then, by Gods sanctifying of the *Seventh day* for a *Sabbath*, you understand it for a Sabbath for man, (but the Text saith not so) yet it might be so set apart for man, long before it should be, as such, made known unto him. And that the *Seventh-day-Sabbath* was not as yet made known to men, consider

Secondly, *Moses* himself seems to have the knowledge of it at first, not by *Tradition*, but by *Revelation*;

as

as it is (*Exod.* 16. 23.) *This is that*, saith he, *that the Lord hath said*, (namely to me; for we read not, as yet, that he said it to any body else) *To morrow is the Sabbath of the holy rest unto the Lord.*

Also holy *Nehemiah* suggesteth this, when he saith of *Israel* to God, *Thou madest known to them thy holy sabbaths* (*Neh.* 9. 14.) The first of these Texts shew us, that tidings of a *Seventh-day-Sabbath* for men, came *first* to *Moses* from Heaven: and the second, that it was to *Israel* before unknown.

But how could be either the one or the other, if the *Seventh-day-Sabbath* was taught men by the Light of Nature, which is the moral Law? or if from the beginning it was given to men by a positive Precept for to be kept.

This therefore strengthning my doubt about the affirmative of the first Question, and also prepareth an Argument for what I plead as to this.

this we have now under consideration.

Thirdly, This yet seems to me more scrupulous, because that the punishment due to the breach of the *Seventh-day-Sabbath* was *hid* from men to the *time* of *Moses*; as is clear; for that 'tis said of the breaker of the Sabbath, *They put him in ward, because it was not as yet declared what should be done unto him*, Numb. 15.32, 33, 34, 35, 36.

But methinks, had this *Seventh-day-Sabbath* been imposed upon men from the beginning, the penalty or punishment due to the breach thereof had certainly been known before now.

When *Adam* was forbidden to eat of the Tree of the knowledge of Good and Evil, the Penalty was then, if he disobeyed, annexed to the *Prohibition*. So also it was as to *Circumcision*, the *Passover*, and other Ordinances for Worship. How then can it be thought, that the *Seventh-*

venth day-Sabbath ſhould be impoſed upon men from the beginning; and that the Puniſhment for the breach thereof, ſhould be hid with God for the ſpace of Two thouſand years! *Gen.* 2. 16, 17. ch. 17. 13, 14. *Exod.* 12. 43, 44, 45, 46, 47, 48. and the ſame Chapter, *verſ.* 19.

Fourthly, Gods giving of the *Seventh-day-Sabbath* was with reſpect to *ſtated* and *ſtinted* Worſhip in his Church; the which, until the time of *Moſes*, was not ſet up among his people. Things till then were *adding* or *growing*: *Now* a Sacrifice, *then* Circumciſion, then again *long after that* the Paſſover, &c. But when *Iſrael* was come into the Wilderneſs, there to receive as Gods Congregation, a *ſtated*, *ſtinted*, *limited* way of Worſhip, then he appoints them a *time*, and *times*, to perform this Worſhip in; but as I ſaid afore, before that it was not ſo, as the whole five Books of *Moſes* plainly ſhew: wherefore the *Seventh-*

day-

day-Sabbath, as such a limited day, cannot be Moral, or of the Law of Nature, nor imposed till then.

And methinks Christ Jesus and his Apostles do plainly enough declare this very thing: For that when they repeat unto the people, or expound before them the Moral Law, they quite exclude the *Seventh-day-Sabbath*: Yea, *Paul* makes that Law to us compleat without it.

We will first touch upon what Christ doth in this case.

As in his Sermon upon the Mount, *Matthew* chap. 5. chap. 6. chap. 7. in all that large and heavenly Discourse upon this Law, you have not one syllable about the *Seventh-day-Sabbath*.

So when the Young man came running, and kneeling, and asking what good thing he should do to inherit eternal Life, Christ bids him keep the Commandments; but when the Young man asked *which*

Christ

Christ quite leaves out the *seventh day*, and puts him upon the other.

As in *Matth.* 19. 17, 18, 19.

As in *Mark* 10. 18, 19, 20.

As in *Luke* 18. 18, 19, 20.

You will say, he left out the first, and second, and third likewise. To which I say, that was because the Young man by his Question did presuppose that he had been a doer of them: For he profess'd in his Supplication, that he was a lover of that which is naturally good, which is God, in that his Petition was so universal for every thing which he had commanded.

Paul also when he makes mention of the moral Law, quite leaves out of that the very name of the *Seventh-day-Sabbath*, and professeth, that to us Christians the Law of Nature is compleat without it.

As in *Rom.* 3. 7, —— 19.

As in *Rom.* 13. 7, 8, 9, 10.

As in 1 *Tim.* 1. 8, 9, 10, 11.

He that loveth another, saith he, *hath*

hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, thou shalt not steal, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended under this saying, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the Law.

I make not an Argument of this, but take an occasion to mention it as I go: But certainly, had the *Seventh-day-sabbath* been *moral*, or of the Law of *Nature*, (as some would fain perswade themselves) it would not so slenderly have been passed over in all these repetitions of this Law, but would by Christ or his Apostles have been pressed upon the people, when so fair an opportunity as at these times offered it self unto them. But they knew what they did, and wherefore they were so silent as to the mention of a *Seventh-day-sabbath* when they so well talked of the Law as *moral*.

Fifthly,

Fifthly, *Moſes* and the Prophet *Ezekel* both, do fully confirm what has been inſinuated by us; to wit, that the Seventh day *as a Sabbath* was not impoſed upon men until *Iſrael* was brought into the Wilderneſs.

1. *Moſes* ſaith to *Iſrael*, *Remember that thou waſt a ſervant in the land of* Egypt, *and that the Lord thy God brought thee out thence through a mighty hand, and by a ſtretched-out arm; therefore the Lord thy God commandeth thee to keep the ſabbath day.*

Yea, he tells us, that the Covenant which God made with them in *Horeb*, that written in ſtones, *was not made with their forefathers* (to wit, *Abraham*, *Iſaac*, and *Jacob*) *but with them*, Deut. 5. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15.

2. *Ezekel* alſo is punctual as to this: *I cauſed them*, ſaith God by that Prophet, *to go forth out of the land*

land of Egypt, *and brought them into the wilderneſs. And I gave them my ſtatutes, and ſhewed them my judgements, which if a man do he ſhall even live in them. Moreover, I gave them my ſabbaths to be a ſign between me and them, that they might know that I am the Lord that ſanctifieth them*, Ezek. 20. 10, 11, 12, 13. Exod. 20. & ch. 31. 13. ch. 35. 2.

What can be more plain? And theſe to be ſure, are two notable witneſſes of God, who, as you ſee, do joyntly concur in this; to wit, that it was not from Paradiſe, nor from the Fathers, but from the Wilderneſs, and from *Sinai*, that men received the Seventh-day-ſabbath to keep it holy.

True, it was Gods Sabbath before: for on the firſt Seventh day we read, that God reſted thereon and ſanctified it. Hence he calls it in the firſt place *MY Sabbath. I gave them MY Sabbath*: But it ſeems 'twas not given to the Church

till

till he had brought them into the Wilderneſs.

But, I ſay, if it had been *moral*, it had been natural to man; and by the Light of Nature men would have underſtood it, even both before it was, and otherwiſe. But of this you ſee we read nothing, either by *poſitive Law*, or *countenanced* Example, or *any* other way, but rather the flat contrary; to wit, That *Moſes* had the knowledge of it *firſt* from Heaven, *not* by *Tradition*. That *Iſrael* had it, *not of*, or from their *Fathers*, but in the Wilderneſs, from *him*, to wit *Moſes*, after he had brought them out of the Land of *Egypt*. And that that whole Law in which this *Seventh-day-ſabbath* is placed, was given for the bounding and better ordering of them in their Church-ſtate for their time, till the Meſſias ſhould come and put by a better Miniſtration this out of his Church, as we ſhall further ſhew anon.

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The Seventh-day-sabbath therefore was not from Paradise, nor from Nature, nor from the Fathers, but from the Wilderness, and from *Sinai*.

QUEST. III.

Whether when the Seventh-day-Sabbath was given to Israel *in the Wilderness, the Gentiles, as such, was concerned therein.*

BEfore I shew my ground for this Question, I must also first premise, *That* the Gentiles, as such, were then without the Church of God, and pale thereof; consequently had nothing to do with the essentials or necessary circumstances of that Worship which God had set up for himself now among the children of *Israel*.

Now

Now then for the ground of the Queſtion.

Firſt, we read not that God gave it to any but to the Seed of *Jacob.* Hence it is ſaid to *Iſrael*, and to *Iſrael* onely, *The Lord hath given* [you] *his Sabbaths:* And again, *I alſo gave* [them] *my Sabbaths*, Exod. 16. 29. Ezek. 2. 5, 12.

Now, if the gift of the *Seventh-day-ſabbath* was onely to *Iſrael*, as theſe Texts do more than ſeem to ſay; then to the Gentiles, as ſuch, it was not given. Unleſs any ſhall conclude, that God by thus doing preferred the Jew to a ſtate of Gentiliſm; or that he beſtowed on them by *thus* doing, ſome high Gentile Priviledge. But this would be very fictious: For, to lay aſide reaſon, the Text always, as to preference, did ſet the Jew in the *firſt* of places, (*Rom.* 2. 10.) nor was his giving the *Seventh-day-ſabbath* to them but a ſigne and token thereof.

But the great Objection is, Becauſe the *Seventh-day-ſabbath* is found amongſt the reſt of thoſe Precepts which is ſo commonly called the Moral Law; for thence it is concluded *to be of a perpetual duration.*

But I Anſwer, That neither that as given on *Sinai* is moral; I mean, as to the *manner* and *ends* of its Miniſtration; of which, God permitting, we ſhall ſay more in our Anſwer to the fourth Queſtion, whither I direct you for ſatisfaction. But,

Secondly, The Gentiles could not be concerned, as ſuch, with Gods giving of a *Seventh-day-ſabbath* to *Iſrael*, becauſe, as I have ſhewed before, it was given to *Iſrael conſidered as a Church of God*, (Acts 7. 31.)

Nor was it given to them, as ſuch, but with Rites and Ceremonies thereto belonging, ſo *Levit.* 24. 5, 6, 7, 8, 9. *Numb.* 28. 9, 10. *Neh.* 13. 22. *Ezek.* 46. 4. Now,

Now, I ſay, if this Sabbath hath Ceremonies thereto belonging, and if theſe Ceremonies were eſſential to the right keeping of the *Sabbath*: And again, if theſe Ceremonies were given to *Iſrael* onely, excluding all but ſuch as were their Proſelytes, then *this* Sabbath was given to them as excluding the Gentiles as ſuch. But if it had been Moral, the Gentiles could affoon have been deprived of their Nature as of a *Seventh-day-ſabbath*, though the Jews ſhould have appropriated it unto themſelves onely.

Again, to ſay that God gave this *Seventh-day-ſabbath* to the Gentiles, as ſuch, (and yet ſo he muſt, if it be of the moral Law) is as much as to ſay, that God hath ordained that *that* Sabbath ſhould be kept by the Gentiles *without*; but by the Jews, *not* without her Ceremonies. And what Concluſion will follow from hence, but that God did at *one* and the *ſame* time ſet up two

ſorts of acceptable Worſhips in the world: one among the *Jews*, another among the *Gentiles*? But how ridiculous ſuch a thought would be, and how repugnant to the wiſdom of God, you may eaſily perceive.

Yea, what a diminution would this be to Gods Church *that then was*, for one to ſay, the Gentiles were to ſerve God with more liberty than the Jew! For the Law was *a Yoak*, and yet the *Gentile* is called the *Dog*, and ſaid to be without God in the world, *Deut.* 7. 7. *Pſal.* 147. 19, 20. *Matth.* 15. 26. *Eph.* 2. 11, 12.

Thirdly, When the *Gentiles* at the Jews return from *Babylon*, came and offered their Wares to ſell to the Children of *Iſrael* at *Jeruſalem* on *this* Sabbath; yea, and ſold them to them too: yet *not they*, but the Jews, were rebuked as the onely breakers of *that* Sabbath. Nay, there dwelt then at *Jeruſalem* men of *Tyre*, that on *this* Sabbath ſold their

their Commodities to the Jews, and men of *Judah*: yet *not they*, but the men of *Judah*, were contended with, as the breakers of *this* Sabbath.

True, good *Nehemiah* did threaten the Gentiles that were Merchants, for lying then about the Walls of the City, for that by that means they were a temptation to the Jews to break *their* Sabbath; but ſtill he charged the breach thereof *onely* upon his own people, *Neh.* 13. 15, 16, 17, 18, 19, 20.

But can it be imagined, had the Gentiles now been concerned with *this Sabbath* by Law divine, that ſo holy a man as *Nehemiah* would have let them eſcape without a rebuke for ſo notorious a tranſgreſſion thereof; eſpecially conſidering, that now alſo they were upon Gods ground, to wit, *within* and *without* the Walls of *Jeruſalem*?

Fourthly, Wherefore he ſaith to *Iſrael* again, *Verily my Sabbaths* [ye]

ſhall keep. And again, [ye] *ſhall keep my Sabbaths*. And again, *The children of* Iſrael *ſhall keep my Sabbaths to obſerve my Sabbaths thoroughout* [their] *generations*, Exod. 16. 29. ch. 31. 14, 15, 16.

What can be more plain, theſe things thus ſtanding in the Teſtament of God, than that the *Seventh-day-ſabbath*, as ſuch, was given to *Iſrael*, to *Iſrael* onely; and that the Gentiles, as ſuch, were not concerned therein!

Fifthly, The very reaſon alſo of Gods giving of the *Seventh-day-ſabbath* to the Jews, doth exclude the Gentiles, as ſuch, from having any concern therein. For it was given to the Jews, as was ſaid before, as they were conſidered Gods Church, and for a ſign and token by which they ſhould know that he had choſen and ſanctified them to himſelf for a peculiar people, *Exod.* 31. 13, 14, 15, 16, 17. *Ezek.* 20. 12, 13. And a great token and ſign it was

that

that he had ſo choſen them: For in that he had given to them this *Sabbath*, he had given to them (his own Reſt) a Figure and Pledge of his ſending his Son into the world to redeem them from the Bondage and Slavery of the Devil: of whom indeed this Sabbath was a ſhadow or type, *Coloſſ.* 2. 16, 17.

Thus have I concluded my ground for this third Queſtion: I ſhall therefore now propound another.

QUEST. IV.

Whether the Seventh day-Sabbath did not fall, as such, with the rest of the Jewish Rites *and Ceremonies? Or whether that day, as a Sabbath, was afterwards by the Apostles imposed upon the Churches of the Gentiles?*

I Would now also, before I shew the grounds of my propoſing this Queſtion, premiſe what is neceſſary thereunto; to wit, That *Time* and *Day* were both fixed upon by Law, for the ſolemn performance of Divine Worſhip among the Jews; And that *Time* and *Day* is alſo by Law fixed, for the ſolemnizing of Divine Worſhip to God in the Churches of the Gentiles: But that the

the *Seventh-day-ſabbath*, as ſuch, is *that* Time, *that* Day, that ſtill I queſtion.

Now before I ſhew the grounds of my queſtioning of it, I ſhall enquire into the *nature* of *that* miniſtration in the bowels of which this *Seventh-day-ſabbath* is placed. And

Firſt, I ſay, as to that, the *nature* of that Law is *moral*, but the miniſtration, and Circumſtances thereunto belonging, are *ſhadowiſh* and *figurative*.

By the *nature* of it, I mean the matter thereof: By the Miniſtration and Circumſtances thereto belonging, I do mean the giving of it by ſuch hands, at ſuch a Place and time, in ſuch a Mode, as when 'twas given to *Iſrael* in the Wilderneſs.

The matter therefore, to wit, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength, and thy neighbour as thy*

ſelf, is everlaſting, (*Mark* 12. 29, 30, 31.) and is not from *Sinai*, nor from the *two Tables of ſtone*, but in Nature; for this Law commenced and took being and place that day in which man was created: Yea, it was concreate with him, and without it he cannot be a rational creature, as he was in the day in which God created him. But for the miniſtration of it from *Sinai*, with the Circumſtances belonging to that miniſtration, they are not Moral, not Everlaſting, but Shadowiſh and Figurative onely.

That Miniſtration cannot be Moral for three Reaſons.

1. It commenced not when Morality commenced, but two thouſand years after.

2. It was not univerſal as the Law, as moral is, 'twas given onely to the Church of the Jews in thoſe Tables.

3. Its end is paſt as ſuch a *miniſtration*, though the ſame Law as to the

the morality thereof abides. Where are the Tables of Stone and this Law as therein contained? We onely, as to that, have the notice of such a *ministration*, and a rehearsal of the Law, with that mode of giving of it, in the testament of God.

But to come to Particulars.

1. The very Preface to *that* Ministration carrieth in it a type of our deliverance from the Bondage of Sin, the Devil, and Hell. *Pharaoh*, and *Egypt*, and *Israels* bondage there, being a type of these.

2. The very Stones in which this Law was engraven, was a figure of the Tables of the Heart. The first two were a figure of the Heart carnal, by which the Law was broken: The last two, of the Heart spiritual, in which the new Law, the Law of Grace is written and preserv'd, *Exod.* 34. 1. 2 *Cor.* 3. 3.

3. The very Mount on which *this* Ministration was given, was typical of Mount *Zion*: See *Heb.* 12. where they

they are compared, *verſ.* 18, 19, 20, 21, 22.

4. Yea, the very Church to whom *that* Miniſtration was given, was a figure of the Church of the Goſpel that is on Mount *Zion*: See the ſame Scripture, and compare it with *Acts* 7. 38. *Revel.* 14. 1, 2, 3, 4, 5.

5. That Miniſtration was given in the hand and by the diſpoſition of Angels, to prefigure how the new Law or Miniſtration of the Spirit was to be given afterwards to the Churches under the New Teſtament by the hands of the Angel of Gods everlaſting Covenant of Grace, who is his onely begotten Son, *Iſai.* 63. 9. *Matth.* 3. 1. *Acts* 3. 22, 23.

6. It was given to *Iſrael* alſo in the hand of *Moſes*, as Mediator, to ſhew or typifie out, that the Law of Grace was in after-times to come to the Church of Chriſt by the hand and mediation of Jeſus our Lord, *Gal.*

Gal. 3. 19. *Deut.* 5. 5. *Heb.* 8. 6. 1 *Tim.* 2. 5. *Heb.* 9. 15. ch. 12. 24.

7. As to *this* Miniſtration, it was to continue *but till the Seed ſhould come*; and then muſt, as ſuch, give place to a better Miniſtration, *Gal.* 3. 19. *A better Covenant, eſtabliſhed upon better promiſes*, Heb. 8. 6.

From all this therefore I conclude, that there is a difference to be put between the morality of the Law, and the miniſtration of it upon *Sinai.* The Law, as to its morality, was before; but as to *this* miniſtration, 'twas not till the Church was with *Moſes*, and *he* with the *Angels* on Mount *Sinai* in the Wilderneſs.

Now in the Law as moral, we conclude a time propounded, but no *Seventh-day-ſabbath* enjoyned: But in that Law, as thus miniſtred, which Miniſtration is already out of doors, we find a *ſeventh day*; that *ſeventh day* on which God reſted, on which God

God rested from all his works, enjoyned. What is it then? why the whole Ministration as written and engraven in stones being removed, the *Seventh-day-sabbath* must also be removed; for that *the time*, nor *yet the day*, was as to our holy Sabbath, or rest, moral; but imposed with that whole Ministration, as such, upon the Church, until the time of Reformation: Which time being come, this Ministration, as I said, as such, ceaseth; and the whole Law, as to the morality of it, is delivered into the hand of Christ, who imposes it now also; but not as a Law of Works, nor as that Ministration written and engraven in Stones, but as a Rule of life to those that have believed in him, 1 *Cor.* 9. 21.

So then, that Law is still moral, and still supposes, since it teaches that there is a God, that *time* must be set apart for his Church to worship him in, according to that will of

his

his that he hath revealed in his Word. But though by that Law *time* is required; yet by that, as moral, the time never was prefixed. The time then of old was appointed by such a ministration of that Law as we have been now discoursing of; and when that Ministration ceased, that time did also vanish with it. And now by our new Law-giver, the Son of God, he being *Lord also of the Sabbath-day*, we have a time prefixed, as the Law of Nature requireth, a *new* day, by him who is the Lord of it; I say, appointed, wherein we may worship, not in the oldness of that Letter written and engraven in Stones, but according to, and most agreeing with, his new and holy Testament. And this I confirm further by those reasons that now shall follow.

First, Because we find not from the resurrection of Christ to the end of the Bible, any thing written by which is imposed that *Seventh-day*

day-ſabbath upon the Churches. *Time*, as I ſaid, the Law as moral requires; but *that* time we find no longer impoſed: And in all duties pertaining to God and his true Worſhip in his Churches, we muſt be guided by his Laws and Teſtaments: By his old Laws, when his old Worſhip was in force; and by his new Laws, when his new Worſhip is in force. And he hath verily now ſaid, *Behold, I make all things new.*

Secondly, I find, as I have ſhewed, that this *Seventh-day-ſabbath* is confined, not to the Law of Nature as ſuch, but to that miniſtration of it which was given on *Sinai*: which Miniſtration as it is come to an end as ſuch, ſo it is rejected by *Paul* as a Miniſtration no ways capable of abiding in the Church now, ſince the miniſtration of the Spirit alſo hath taken its place, (2 *Cor.* 3.) Wherefore inſtead of propounding it to the Churches with Arguments tending

ding to its reception, he ſeeks by degrading it of its old luſtre and glory, to wean the Churches from any likement thereof;

1. By calling of it the miniſtration of *Death*, of the *Letter*, and of *Condemnation*, a term moſt frightful, but no ways alluring to the godly.

2. By calling it a Miniſtration that *now* has *NO* glory, by reaſon of the exceeding glory of that Miniſtration under which by the holy Spirit the New Teſtament-Churches are: And theſe are weaning Conſiderations, 2 *Cor.* 3.

3. By telling of them it is a Miniſtration that tendeth to *blind* the Mind, and to *veil* the Heart as to the knowledge of their Chriſt: So that they cannot, while under that, behold his beauteous face, but as their heart ſhall turn from it to him, 2 *Cor.* 3.

4. And that they might not be left in the dark, but perfectly know what

what Miniſtration it is that he means, he ſaith expreſly, it is *that written and engraven in ſtones*. See again 2 *Cor.* 3. And in that Miniſtration it is that this *Seventh-day-ſabbath* is found.

But ſhall we think that the Apoſtles ſpeaks any thing of all here ſaid, to wean Saints off from the Law of Nature as ſuch! No verily, that he retains in the Church, as being managed *there* by Chriſt: But *THIS Miniſtration* is dangerous *now*, becauſe it cannot be maintained in the Church, but in a way of contempt to the Miniſtration of the Spirit, and is derogatory to the glory of that.

Now theſe, as I ſaid, are weaning Conſiderations. No man, I do think, that knows himſelf, or the glory of a Goſpel-miniſtration, can, if he underſtands what *Paul* ſays here, deſire that *ſuch* a Miniſtration ſhould be retained in the Churches.

Fourthly, This *Seventh-day-ſabbath*

bath has loſt its ceremonies (thoſe unto which before you are cited by the Texts) which was with it impoſed upon the old Church for her due performance of Worſhip to God thereon: How then can *this* Sabbath *now* be kept? Kept, I ſay, according to Law. For if the Church on which it was at firſt impoſed, was not to keep it, yea, could not keep it legally without the practiſing of thoſe Ceremonies: And if thoſe Ceremonies are long ago dead and gone, how will thoſe that pretend to a belief of a continuation of the Sanction thereof, keep it, I ſay, according as it is written?

If they ſay, they retain the day, but change their manner of obſervation thereof; I ask, *Who has commanded them ſo to do?* This is one of the Laws of *this* Sabbath: *Thou ſhalt take fine flour, and bake twelve cakes thereof: two tenth deals ſhall be in one cake. And thou ſhalt ſet them in two rows, ſix on a row, upon*

the

the pure Table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel *by an everlasting covenant*, Levit. 24. 5, 6, 7, 8, 9. You may see also other places, as *Numb.* 28. 9, 10. *Neh.* 13. 22. and *Ezek.* 46. 4.

Now if these be the Laws of the *Sabbath*, this *Seventh-day-sabbath*; And if God did never command that *this* Sabbath should by his Church be sanctified without them: And, as was said before, if these Ceremonies have been long since dead and buried, how must *this* Sabbath be kept?

Let men take heed, lest while they plead for Law, and pretend themselves to be the onely doers of Gods will, they be not found the biggest transgressors thereof. And why can they

they not as well keep the other Sabbaths, as the Sabbaths of Months, of Years, and the Jubilee? For *this*, as I have ſhewed, is no moral Precept, 'tis onely a branch of the miniſtration of Death and Condemnation.

Fifthly, The *Seventh-day-ſabbath*, as ſuch, was a ſign and ſhadow of things to come; and a ſign cannot be the thing ſignified and ſubſtance too: Wherefore when the thing ſignified, or ſubſtance, is come, the ſigne or thing ſhadowing ceaſeth. And, I ſay, the *Seventh-day-ſabbath* being ſo, as a *Seventh-day-ſabbath* it ceaſeth alſo. See again, *Exod.* 31. 13, 14. *Ezek.* 20. 12, 21. *Coloſſ.* 2. 14.

Nor do I find that our Proteſtant Writers, notwithſtanding their reverence of the Sabbath, do conclude otherwiſe; but that though *time*, as to worſhipping God, muſt needs be contained in the bowels of the moral Law, as moral; yet they for good

good reasons forbear to affix the *seventh day* as *that* time there too. They do it, I say, for good reasons, reasons drawn from the Scripture; or rather, for that the Scripture draws them so to conclude: yet they cast not away the morality of a Sabbath of rest to the Church. It is to be granted then, that time for Gods Worship abideth for ever, but the *seventh day* vanishes as a shadow and sign; because such indeed it was, as the Scripture above cited declares as to the Sanction thereof as a *Sabbath*.

The *Law* of Nature then calls for Time; but the *God* of Nature assigns it, and has given power to his Son to continue SUCH time as himself shall by his eternal Wisdom judge most meet for the Churches of the Gentiles to solemnize Worship to God by him in. Hence he is said to be *Lord even of the Sabbath day*, Matth. 12. 9.

Sixthly, I find by reading Gods Word

Word, that *Paul* by Authority Apostolical, takes away the Sanctions of all the Jews Festivals and *Sabbaths*.

This is manifest, for that he leaves the observation or non-observation of them, as things *indifferent* to the *Mind* and Discretion of the Believers. *One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully perswaded in his own mind.* Rom. 14.5.

By this last clause of the Verse, [*Let every man be fully perswaded in his own mind*] he doth plainly declare, that *such* days are now stript of their Sanction: For none of Gods Laws, while they retain their Sanction, are left to the *will* and *mind* of the believers, as to whether they will observe them or no. Men, I say, are not left to their liberty in such a case; for when a stamp of Divine Authority is upon a Law, and abides, so long we are bound, *not* to our *mind*, *but* to that *Law*:

But

But when a thing, once ſacred, has loſt its ſanction, then it falls, as to Faith and Conſcience, among other *common* or indifferent things. And ſo the *Seventh-day-ſabbath* did. Again,

Seventhly, Thus *Paul* writes to the Church of *Coloſſ.* *Let no man judge you in meat, or in drink, or in reſpect of any holy day, or of the new Moon, or of the Sabbath: which are a ſhadow of things to come, but the body is Chriſt*, Coloſſ. 2. 16, 17. Here alſo, as he ſerveth other Holy-days, he ſerveth the *Sabbath:* He gives a liberty to believers to refuſe the obſervation of it, and commands that no man ſhould judge againſt them for their ſo doing. And as you read, the reaſon of his ſo doing is, becauſe the *body*, the ſubſtance is come: Chriſt, ſaith he, is the Body, or that which theſe things were a ſhadow or figure of. *The Body is Chriſt.*

Nor hath the Apoſtle, ſince he ſaith

saith [or of the Sabbath] one would think, left any hole, out at which mens inventions could get: but man has sought out many; and, so, many he will use.

But again, That the Apostle by this word *Sabbath* intends the *Seventh-day-sabbath*, is clear; for that it is by *Moses* himself counted for a *sign*, as we have shewed: and for that none of the other Sabbaths were a more clear shadow of the Lord Jesus Christ than this. For that, and that alone, is called *the Rest of God*: in it God rested from all his works. Hence he calls it by way of eminency *MY Sabbath*, and *MY Holy-day*, Isai. 58. 13.

Yet could that Rest be nothing else but typical; for God, never since the world began, really rested, but in his Son: *This is he*, saith God, *in whom I am well pleased*. This Sabbath then, was Gods Rest typically, and was given to *Israel* as a sign of his Grace towards them

in Christ: Wherefore when Christ was risen, it ceased, and was no longer of obligation to bind the Conscience to the observation thereof. [Or of the Sabbath] He distinctly singleth out *THIS Seventh day*, as that which was a most noble shadow, a most exact shadow. And then puts that with the other together; saying, they are a shadow of things to come; and that Christ has answered them all. *The body is Christ.*

Eighthly, No man will, I think, deny, but that *Heb.* 4. 4. intends the *Seventh-day-sabbath*, on which *God rested from all his works*; for the Text doth plainly say so: Yet may the observing Reader easily perceive, that both it, and the Rest of *Canaan* also, made mention of *vers.* 5. were typical, as to a day made mention of *vers.* 7, and 8. which day he calls *another*. He would not *afterwards* have made mention of *another* day. If *Joshuah* had given them rest

reſt, he would not. Now if they had not that Reſt in *Joſhuah*'s days, be ſure they had it not by *Moſes*; for he was ſtill before.

All the Reſts therefore that *Moſes* gave them, and that *Joſhua* gave them too, were but typical of *another* day, in which God would give them reſt, *verſ.* 9, 10. And whether the day *to come*, was Chriſt, or Heaven, it makes no matter: 'Tis enough that they before did fail, as always Shadows do, and that therefore mention by *David* is, and that *afterward*, made of another day. *There remains therefore a reſt to the people of God.* A Reſt to come, of which the *Seventh day* in which God reſted, and the Land of *Canaan*, was a type; which Reſt begins in Chriſt *now*, and ſhall be conſummated *in glory.*

And in that he ſaith, *There remains a Reſt*, referring to that of *David*, What is it, if it ſignifies not, that the other Reſts remain *not?* There-

remains therefore a Reſt; a Reſt prefigured by the *Seventh day*, and by the *Reſt* of *Canaan*, though they are fled and gone.

There remains a Reſt; a Reſt which ſtands not now in ſigns or ſhadows, in the *Seventh day*, or *Canaan*; but in the Son of God, and his Kingdom, to whom, and to which the weary are invited to come for reſt. *Iſai.* 28. 12. *Matth.* 11. 28. *Heb.* 4. 11.

Yet this caſts not out the Chriſtians Holy-day or Sabbath: For that was not ordained to be a Type or Shadow of things to come, but to ſanctifie the Name of their God in, and to perform that worſhip to him which was alſo in a ſhadow ſignified by the ceremonies of the Law, as the Epiſtle to the *Hebrews* doth plentifully declare.

And I ſay again, the *Seventh-day-ſabbath* cannot be it, for the reaſons ſhewed afore.

Ninthly, Eſpecially if you adde

to

to all this, that nothing of the miniſtration of Death written and engraven in ſtones, is brought by Jeſus, or by his Apoſtles into the Kingdom of Chriſt, as a part of his inſtituted Worſhip. Hence it is ſaid of *that* Miniſtration in the bowels of which *this Seventh-day-ſabbath* is found, that it has now *NO* glory; that its glory is done away, in or by Chriſt, and ſo is laid aſide, the miniſtration of the Spirit that excels in glory, being come in the room thereof.

I will read the Text to you.

But if the miniſtration of death, written and engraven in ſtones, was glorious, ſo that the children of Iſrael *could not ſtedfaſtly behold the face of* Moſes, *for the glory of his countenance, which glory was to be done away.* (It was given at firſt with this Proviſo, that it ſhould not always retain its glory, that Sanction, as a Miniſtration) *How ſhall not the miniſtration of the Spirit be rather glorious? For*

if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory. For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. 2 Cor. 3.

What can be more plain? The Text ſays expreſly, that this miniſtration doth *NOT* remain; yea, and inſinuates, that in its firſt inſtitution it was ordained with this Proviſo, *It was to be done away*. Now if in its firſt inſtitution upon *Sinai* it was thus ordained; and if by the coming in of the miniſtration of the Spirit, this Ordination is now executed; that is, if by it, and the Apoſtle ſaith it, it is done away by a miniſtration that remains: then where is that *Seventh-day-ſabbath?*

Thus therefore I have diſcourſed upon this fourth Queſtion: And having

having ſhewed by this Diſcourſe, that the old *Seventh-day-ſabbath* is aboliſhed and done away, and that it has nothing to do with the Churches of the Gentiles; I am next to ſhew what day it is that muſt abide, that muſt abide as holy to the Chriſtians, and for them to perform their New Teſtament-church-ſervice in. Take the Queſtion thus.

QUEST. V.

Since it is denied that the Seventh-day-Sabbath is moral, and is found it is not to abide as a Sabbath for ever in the Church, What time is to be fixed on for New Testament-Saints to perform together, Divine Worship to God by Christ in?

UPon this Question hangs the stress of all, as to the Subject now under consideration: But before I can speak distinctly to it, I must premise, as I have in order to my speaking to the Questions before, something for the better clearing of our way.

1. Then, we are not now speaking of *all* manner of worshipping God,

God, nor of *all* times in which *all* manner of worſhip is to be performed; but of that Worſhip, which is *Church-worſhip*, or Worſhip that is to be performed by the Aſſembly of Saints, when by the will of God they in all parts of his Dominion aſſemble together to worſhip him; which Worſhip hath a prefixed time alotted to, or for its performance, and without which it cannot, according to the mind of God, be done. This is the time, I ſay, that we are to diſcourſe of, and not of *A L L* time appointed for all manner of Worſhip.

I do not queſtion but that Worſhip by the godly is performed to God every day of the week; yea, and every night too, and that time is appointed or allowed of God for the performance of ſuch Worſhip. But *this* time is not fixed to the ſame *moment* or *hour* univerſally, but is left to the diſcretion of the Believers, as their frame of Spirit, or

Occasions, or Exigencies, or Temptations, or Duty shall require.

We meddle then *onely* with that *time* that the Worship aforesaid is to be performed in; which *time* the Law of Nature as such *supposes*, but the God of Nature *chuses*. And *this* time as to the Churches of the Gentiles, we have proved is not *that* time which was assigned to the Jews, to wit, *THAT Seventh day* which was imposed upon them by the ministration of death; for, as we have shewed already, that Ministration indeed is done away by a better and more glorious Ministration, the Ministration of the Spirit; which Ministration surely would be much more inferiour than that which has now no glory, was it defective as to this. That is, if it imposed a Gospel-service, but appointed not time to perform that Worship in: or if notwithstanding all its commendation, it should be forced to borrow of a

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Miniſtration inferiour to it ſelf; *that*, to wit, the time without which by no means its moſt ſolemn worſhip can be performed.

This then is the Concluſion, that *TIME* to worſhip God in is required by the Law of Nature; but that the Law of Nature doth, as ſuch, fix it on the *Seventh day* from the Creation of the World, that I utterly deny, by what I have ſaid already, and have yet to ſay on that behalf: Yea, I hope to make it manifeſt, as I have, that *this* Seventh day is removed; that God, by the miniſtration of the Spirit, has changed the time to another day, to wit, *The firſt day of the week*. Therefore we conclude the time is fixed for the worſhip of the New Teſtament-Chriſtians, or Churches of the Gentiles, unto *that* day.

Now in my diſcourſe upon this Subject I ſhall,

1. Touch upon thoſe Texts that are *more cloſe*, yet have a divine intimation

timation of this thing in them.

2. And then I shall come to Texts *more expreſs.*

First, for those Texts that are *more close*, yet have a divine intimation of this thing in them.

First, The comparison that the Holy Ghost makes between the Rest of God from *his* Works, and the Rest of Christ from *his*, doth intimate such a thing: *He that hath entred into his rest, he also hath ceased from his own works as God did from his*, Heb. 4. 10.

Now God rested from his Works, and sanctified a day of rest to himself, as a signal of that Rest; which day he also gave to his Church as a day of holy rest likewise. And if Christ *thus* rested from his own Works, (and the Holy Ghost says he did *thus* rest) he also hath sanctified a day to himself, as that in which he hath finished his Work, and given it also to his Church to be an everlasting Memento of his

so

ſo doing, and that they ſhould keep it holy for his ſake.

And ſee! as the Fathers work was firſt, ſo his day went before; and as the Sons work came after, ſo his day accordingly ſucceeded. The Fathers day was on the *Seventh day* from the Creation, the Sons the *Firſt day* following.

Nor may this be ſlighted, becauſe the Text ſays, as God finiſhed his Work, ſo Chriſt finiſhed his; *He alſo hath ceaſed from his own works as God did from his.* He reſted, I ſay, as God did; but God reſted on his *reſting* day, and therefore ſo did Chriſt. Not that he reſted on the *Fathers* reſting day; for 'tis evident, that then he had great part of his work to do; for he had not as then got his conqueſt over Death, but the next day he alſo entred into his Reſt, having by his riſing again, finiſhed his Work, *viz.* made a Conqueſt over the Powers of darkneſs, and brought Life and Immortality

tality to light through his so doing.

So then, that being the day of the Rest of the Son of God, it must needs be the day of the Rest of his Churches also. For God gave his resting day to his Church to be a Sabbath; *and Christ rested from his own works as God did from his*, therefore he also gave the day in which he rested from his Works, a Sabbath to the Churches, as did the Father. Not that there are *TWO* Sabbaths at once: The Fathers was imposed for a time, even until the Son's should come; yea, as I have shewed you, even in the very time of its imposing it was also ordained *to be done away*. Hence he saith, that Ministration was to be done away, 2 *Cor.*3. Therefore we plead not for two Sabbaths to be at one time, but that a succession of time was ordained to the New Testament-Saints, or Churches of the Gentiles, to worship God in; which time is that in which

which the Son rested from his own Works as God did from his.

Secondly, Hence he calls himself, *The Lord even of the Sabbath day*, as *Luke* 5. *Matth.* 12. shews. Now to be a *LORD*, is to have Dominion, Dominion *over* a thing, and so power to alter or change it according to that power; and where is he that dares say Christ has not this *absolutely?*

We will therefore conclude, that it is granted on all hands he hath. The Question then is, Whether he he hath *exercised* that power to the demolishing or removing of the Jews *Seventh day*, and establishing another in its room? The which I think is easily answered, in that he did not rest from his own Works *therein*; but chose, for his own Rest, to himself *another* day.

Surely, had the Lord Jesus intended to have established the *Seventh day* to the Churches of the Gentiles, he would himself in the first place have

have rested from his own Works therein; but since he passed by *that* day, and took *no* notice of it, as to the finishing of his own Works, as God took notice of it when he had finished his; it remains that he fixed upon another day, even the First of the Week; on which, by his rising again, and shewing himself to his Disciples before his Passion, he made it manifest that he had chosen, *as Lord of the Sabbath*, that day for his own Rest, Consequently, and for the Rest of his Churches, and for his Worship to be solemnized in.

Thirdly, And on *THIS* day some of the Saints that *slept arose*, and began their eternal *Sabbath*, *Matth.* 27. 52, 53. See how the Lord Jesus had glorified *this* day! Never was such a stamp of divine Honour put upon any other day, no not since the world began. *And the graves were opened, and many bodies of Saints which slept arose and came*

out

out of their graves after his resurrection, &c. That is, they rose as soon as he was risen: But why was not all this done on the *Seventh day?* No, that day was set apart that Saints might adore God for the works of Creation, and that Saints thorough that might look for Redemption by Christ: But now a work more glorious than that is to be done, and therefore another day is assigned for the doing of it in. A work, I say, of Redemption compleated, a day therefore by it self must be assigned for this; and some of the Saints to begin their eternal Sabbath with God in Heaven, therefore a day by it self must be appointed for this. Yea, and that this day might not want *that* glory that might attract the most dim-sighted Christian to a desire after the sanction of it, the Resurrection of Christ, and also of those Saints met together on it: *Yea, they both did begin their eternal rest thereon.*

Fourthly,

Fourthly, The Pſalmiſt ſpeaks of a day that the Lord *Jehovah*, the Son of God, has made; and ſaith, *We will rejoyce and be glad in it.* But what day is this? Why the day in which Chriſt was *made the head of the corner*, which muſt be applied to the day in which he was raiſed from the dead, which is the firſt of the Week.

Hence *Peter* ſaith to the Jews, when he treateth of Chriſt before them, and particularly of his Reſurrection, *This is the ſtone which* [was] *ſet at nought of you builders, which* [is] *become the head of the corner.* He *was* ſet at nought by them, the whole courſe of his Miniſtry unto his death, and *was* made the head of the Corner by God *that* day he roſe from the dead. This day therefore is the day that the Lord *Jehovah* has made a day of rejoycing to the Church of Chriſt, and we will rejoyce and be glad in it.

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For can it be imagined, that the Spirit by the Prophet ſhould *thus* ſignalize *this* day *for nothing*; ſaying, *This is the day which the Lord hath made*, to no purpoſe? Yes, you may ſay, for the reſurrection of his Son.

But I adde, that that is not all, 'tis a day that the Lord has both made for *that*, and that *we might rejoyce and be glad in it*. Rejoyce, that is, before the Lord while ſolemn divine Worſhip is performed on it, by all the people that ſhall partake of the Redemption accompliſhed then.

Fifthly, *God the Father* again leaves ſuch another ſtamp of divine note and honour upon this day as he never before did leave upon any; where he ſaith to our Lord, *Thou art my Son, this day have I begotten thee*, Acts 13. 33. ſtill, I ſay, having *reſpect to the firſt day of the week*; for that, and no other, is the day here intended by the Apoſtle.

This

This day, saith God, is the day: *And as concerning that he raised him up from the dead, now no more to return to corruption, he saith on this wise, I will give thee the sure mercies of* David: wherefore he saith in another Psalm, *Thou shalt not suffer thine holy one to see corruption.* Wherefore the day in which God did this work, is greater than that in which he finished the work of Creation; for his making of the Creation saved it not from corruption, but now he hath done a work which corruption cannot touch, wherefore the day on which he did this, hath this note from his own mouth. *This day*, as a day that doth transcend.

And, as I said, *this* day is the *First of the Week*; for 'twas in that day that God begat his beloved Son from the dead. This first day of the week therefore on it God found that pleasure which he found not in the *Seventh day* from the World's

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Creation, for that in it his Son did live again to him.

Now ſhall not Chriſtians, when they do read that God ſaith, *This day*, and that too with reference to a work done on it by him, ſo full of delight to him, and ſo full of life and Heaven to them, ſet alſo a remark upon it, ſaying, *This was the day of Gods pleaſure*, for that his Son did riſe thereon; *and ſhall it not be the day of my delight in him!* This is the day in which his Son was both begotten, and born, and became the firſt-Fruits to God of them that ſleep; yea, and in which alſo he was made by him the chief, and *head of the corner*; and ſhall not we rejoyce in it? *Acts* 13. 33. *Heb.* 1. 5. *Coloſſ.* 1. 18. *Revel.* 1. 5.

Shall Kings, and Princes, and Great men ſet a remark upon the day of their Birth and Coronation, and expect that both Subjects and Servants ſhould do them high honour on that day! and ſhall the day

in

in which Chriſt was both begotten and born, be a day contemned by Chriſtians! and his Name not be, but of a common regard on *that* day?

I ſay again, Shall God, as with his finger, point, and that in the face of the world, at *this* day, ſaying, *Thou art my Son, this day*, &c. and ſhall not Chriſtians fear, and awake from their employments, to worſhip the Lord on this day!

If God remembers it, well may I! If God ſays, and that with all gladneſs of heart, *Thou art my Son, this day have I begotten thee!* may not! ought not I alſo to ſet *this* day apart to ſing the ſongs of my Redemption in?

This day my Redemption was finiſhed.

This day my dear Jeſus revived.

This day he was declared to be the Son of God with power.

Yea, this is the day in which the Lord

Lord Jesus finished a greater work than ever yet was done in the world: yea, a work in which the Father himself was more delighted than he was in making of Heaven & Earth: And shall Darkness and the shadow of Death stain *this day!* Or shall a Cloud dwell on *this day!* Shall God regard *this day* from above! and shall not his Light shine upon *this day!* What shall be done to them that curse this day, and would not that the Stars should give their light thereon? *This day!* after this day was come, God never, that we read of, made mention with delight, of the old *Seventh-day-sabbath* more.

Sixthly, Nor is that altogether to be slighted, when he saith, *When he bringeth his first-begotten into the world, Let all the Angels of God worship him*, to wit, at that very time and day, Heb. 1. 6.

I know not what our Expositors say of this Text, but to me it seems to

to be meant of his Reſurrection from the dead, both becauſe the Apoſtle is ſpeaking of that, *verſ.* 5. and cloſes that Argument with this Text, *Thou art my Son, this day have I begotten thee.* And again, *I will be his Father, and he ſhall be my Son. And again, when he bringeth his firſt-begotten into the world, he ſaith, And let all the Angels of God worſhip him.*

So then, for Gods bringing of his firſt-begotten *now* into the world, was by his raiſing him again from the dead after they by *crucifying* of him had turned him out of the ſame.

Thus then God brought him into the world, never by them to be hurried out of it again: For *Chriſt being now raiſed from the dead, dies no more; death hath no more dominion over him.*

Now, ſaith the Text, *when* he bringeth him thus into the world, he requireth that worſhip be done unto

unto *HIM:* When? that very day, and that by all the Angels of God. And if by *ALL*, then Miniſters are not excluded; and if not Miniſters, then not Churches; for what is ſaid to the Angel, is ſaid to the Church it ſelf, *Rev.* 2. 1, 7. ch. 2. 8, 11. ch. 2. 12, 17. ch. 2. 18, 29. ch. 3. 1, 6. ch. 3. 7, 13. ch. 3. 14, and 22.

So then, if the Queſtion be asked, when they muſt worſhip him? the Anſwer is, *When* he brought him into the world, *which was on the firſt day of the week*; for *then* he *bringeth him again from the dead*, and gave the whole World and the Government thereof into his holy hand. This Text therefore is of weight as to what we have now under conſideration, to wit, that the *Firſt day* of the Week, the day in which God brought his Firſt-begotten into the world, ſhould be the day of worſhipping him by all the Angels of God.

Seventhly, Hence this day is called the *Lords day*, as *John* saith, *I was in the spirit on the Lords day*: the day in which he rose from the dead, *Rev.* 1. 10.

The *Lords day*: Every day, say some, is the *Lords day*. Indeed this for discourse-sake may be granted; but strictly, no day can so properly by called *the Lords day*, as this *First day of the week*; for that no day of the Week or of the Year has *those* badges of the Lords glory upon it, nor *such* divine Grace put upon it as has the *First day* of the Week. This we have already made appear in part, and shall make appear much more before we have done therewith.

There is nothing, as I know of, that bears this title but the *Lords Supper*, and *this day*, 1 Cor. 11, 20. Rev. 1. 10. And since Christians count it an abuse to allegorize the first, let them also be ashamed to fantasticalize the last: The *Lords*

day

day is doubtless the day in which he rose from the dead. To be sure it is not the old *Seventh day*; for from the day that he *arose*, to the end of the *Bible*, we find not that he did hang so much as one twist of glory upon that; but *this* day is beautified with glory upon glory, and that both by the Father and the Son; by the Prophets and those that were raised from the dead thereon; therefore *THIS* day must be more than the rest.

But we are as yet but upon divine Intimations, drawn from such Texts which, if candidly considered, do very much smile upon this great truth; namely, that the *First day of the week* is to be accounted the Christian Sabbath, or Holy day for Divine Worship in the Churches of the Saints. And now I come to the Texts that are more express.

Secondly then,

First, *This was the day* in the which he did *use* to shew himself to

his people, and to congregate with them after he rose from the dead. On the first first day, even on the day on which he rose from the dead, he visited his people, both when together and apart, over, and over, and over, as both *Luke* and *John* do testifie, (*Luk.* 24. *Joh.* 2.) *And preached such sermons of his resurrection, and gave unto them*; yea, and gave them such demonstration of the truth of all, as was never given them from the foundation of the world. Shewing, he shewed them his risen body; opening, he opened their Understandings; and *dissipating*, he so scattered their Unbelief on *THIS* day, as he never had done before: And this continued *one* way or *another* even from before day until the evening.

Secondly, On the next first day following the Church was within again; that is, congregated to wait upon their Lord. And *John* so relates the matter, as to give us to under-

derſtand that they were not ſo aſſembled together again *till* then; *After eight days*, ſaith he, *again the Diſciples were within*; clearly concluding, that they were not ſo on the days that were between, no not on the old *Seventh day*.

Now why ſhould the Holy Ghoſt thus preciſely ſpeak of their aſſembling together upon the *firſt day*, if not to confirm us in this, that the Lord had choſen *that* day for the *new* Sabbath of his Church? Surely the Apoſtles knew what they did in their meeting together upon that day; yea, and the Lord Jeſus alſo; for that he uſed *SO* to viſit them when *SO* aſſembled, made his *practice a Law unto them*: For Practice is enough for us New Teſtament Saints, ſpecially when the Lord Jeſus himſelf is in the head of that practice, and that after he roſe from the dead.

Perhaps ſome may ſtumble at the word [*after*] *after eight days*; but

the meaning is, at the conclusion of the eighth day, or when they had spent in a manner the whole of *their* Sabbath in waiting upon their Lord, then in comes their Lord, and finisheth that *their* days service to him with confirming of *Thomas*'s faith, and by letting drop other most heavenly treasure among them. Christ said, he must lie three days and three nights in the heart of the Earth, yet 'tis evident, that he rose the third day, 1 *Cor.* 15. 4.

We must take then a part for the whole, and conclude, that from the time that the Lord Jesus rose from the dead, to the time that he shewed his Hands and his Side to *Thomas*, eight days were almost expired; that is, he had sanctified unto them *two* first days, and had accepted that service they had performed to him therein, as he testified by giving of them so blessed a farewel at the conclusion of both those days.

Hence now we conclude, that this

this was the custom of the Church at this day; to wit, upon the *first day of the week* to meet together, and to wait upon their Lord therein. For the Holy Ghost counts it needless to make a continued repetition of things; 'tis enough therefore if we have *now* and *then* mention made thereof.

Obj. *But Christ shewed himself alive to them at other times also, as in* Joh. 21, *&c.*

Answ. The names of all those days in which he so did are obliterate and blotted out, that they might not be idolized; for Christ did not set them apart for worship, *but this* day, *the first day of the Week, by its name* is kept alive in the Church, the Holy Ghost surely signifying thus much, that how hidden soever other days were, Christ would have *his* day, the *first day* had in everlasting remembrance among Saints.

Churches also meet together now on the Week-days, and have the

presence of Christ with them too in their employments; but that takes not off from them the sanction of the *first day* of the Week, no more than it would take away the sanction of the old *Seventh day*, had it still continued holy to them: wherefore this is no let or objection to hinder our sanctifying of the first day of the Week to our God. But

Thirdly, Adde to this, that upon *Pentecost*, which was the *first day of the Week*, mention is made of their being together again: For *Pentecost* was always the morrow after the *Sabbath*, the old *Seventh-day-sabbath*. Upon *this* day, I say, the Holy Ghost saith, *they were again with one accord together in one place*.

But oh! the glory that then attended them, by the presence of the Holy Ghost among them: Never was such a thing done as was done on *that* first day till then. We will read the Text; *And when the day*

of

of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, as of fire: And it sat upon each of them, and they were all filled with the Holy Ghost, Acts 2. 1, 2, 3, 4.

Here's a first day glorified! Here's a countenance given to the day of their Christian assembling. But we will note a few things upon it.

First, The Church was now, as on other first days, all with one accord in one place. We read not that they came together by vertue of any precedent Revelation, nor by Accident, but contrarywise by Agreement; they was to gather *with one accord*, or by appointment, in pursuance of their duty, setting apart *that* day, as they had done the first days afore, to the holy service of their blessed Lord and Saviour Jesus Christ.

Secondly, We read that this meeting of theirs was not begun on the *old Sabbath*, but when *Pentecost was fully* come: the Holy Ghost intimating, that they had left now, and begun to leave, the *Seventh-day-sabbath* to the unbelieving Jews.

Thirdly, Nor did the Holy Ghost come down upon them till every moment of the old Sabbath was past, *Pentecost*, as was said, was *FULLY* come *first*: *And when the day of Pentecost was fully come, they were all with one accord in one place, and then*, &c.

And why was not this done on the *Seventh-day-sabbath?* but, possibly, to shew, that the Ministration of Death and Condemnation was not that by or thorough which Christ the Lord would communicate so good a gift unto his Churches, *Gal.* 3. 1. 2, 3, 4.

This Gift must be referred to the *Lords day*, the *first day* of the week, to fulfil the Scripture, and to sanctifie

fie yet further this holy day unto the uſe of all New Teſtament-Churches of the Saints. For ſince on the *firſt day* of the week our Lord did riſe from the dead, and by his ſpecial preſence, I mean his perſonal, did accompany his Church therein, and *SO* preach as he did, his holy truths unto them, it was moſt meet that they on the ſame day alſo ſhould receive the firſt-fruits of their eternal Life moſt gloriouſly.

And, I ſay again, ſince from the reſurrection of Chriſt to *this day*, the Church then did receive upon the firſt day, (but as we read, upon no other) ſuch glorious things as we have mentioned, it is enough to beget in the hearts of them that love the Son of God, a high eſteem of the firſt day of the week. But how much more, when there ſhall be joyned to theſe, proof that it was the cuſtom of the firſt Goſpel-Church, the Church of Chriſt at *Jeruſalem*, after our Lord was riſen,

to

to assemble together to wait upon God on the first day of the Week *with their Lord as leader.*

To say little more to this head, but onely to repeat what is written of *this* day of old, to wit, that it should be proclaimed the self same day, to wit, *the morrow after the Sabbath*, which is the first day of the Week, *that it may be an holy convocation unto you: you shall do no servile work therein: it shall be a statute for ever in all your dwellings*, Levit. 23. 16, 17, 18, 19, 20, 21.

This Ceremony was about the Sheaf that was to be waved, and Bread of First-fruits, which was a type of Christ; for he is unto God *the first-fruits of them that sleep*, 1 Cor. 15. 20.

This Sheaf, or Bread, must not be waved on the old *Seventh day*, but on the morrow after, which is the first-day of the Week, the day in which Christ rose from the dead and waved himself as the First-fruits of the

the Elect unto God. Now from this day they were to count seven Sabbaths compleat, and on the morrow after the seventh Sabbath, which was the first day of the week again; and this *Pentecost* upon which we now are, then they was to have a new Meat-offering, with Meat-offerings and Drink-offerings, &c.

And on the self same day they were to proclaim that that *first day* should be a holy Convocation unto them. The which the Apostles did, and grounded that their Proclamation so on the Resurrection of Jesus Christ, not on Ceremonies, that at the same day they brought three thousand Souls to God, *Acts* 2. 41.

Now what another signal was here put upon the *first day of the week!* the day in which our Lord rose from the dead, assembled with his Disciples, poured out so abundantly of the Spirit, and gathered even by the first draught, that

that his Fishermen made by the Gospel, such a number of Souls to God.

Thus then they proclaimed, and thus they gathered sinners on the first First day that they preached; for though they had assembled together over and over with their Lord before therein, yet they began not joyntly to preach until *this* first day *Pentecost*.

Now, after this the Apostles to the Churches did never make mention of a *Seventh-day-sabbath*. For as the *Wave-sheaf* and the Bread of First-fruits were a figure of the Lord Jesus, and the *waving*, of his life from the dead: So that morrow after the Sabbath on which the Jews waved their Sheaf, was a figure of *that* in which our Lord did rise; consequently, when *their* morrow after the Sabbath ceased, *our* morrow after *that* began, and so has continued a *blessed* morrow after *their* Sabbath, as a holy Sabbath to Chri-

stians

ſtians from that time ever ſince.

Fourthly, We come yet more cloſe to the cuſtom of Churches; I mean, *to the cuſtom of the Churches of the Gentiles*; for as yet we have ſpoken but of the practice of the Church of God which was at *Jeruſalem*; only we will add, that the Cuſtoms that were laudable & binding with the Church at *Jeruſalem*, were with *reverence* to be imitated by the Churches of the Gentiles; for there was but one Law of Chriſt for them both to worſhip by.

Now then, to come to the point, to wit, that it was the cuſtom of the Churches of the Gentiles, on the *firſt day of the week*, but upon no other that we read of, to come together to perform divine Worſhip to their Lord.

Hence it is ſaid, *And upon the firſt day of the week, when the Diſciples were come together to break bread*, &c. *Acts* 20. 7. This is a Text, that as to matter of fact, cannot be contradicted

dicted by any, for the Text saith plainly *they did so*, the Disciples *then* came together to break bread, the Disciples among the Gentiles *did so*.

Thus you see that the solemnizing of a first day to holy uses was not limited to, though first preached by the Church that was at *Jerusalem*. The Church at *Jerusalem* was the *Mother-church*, and not that at *Rome*, as some falsely imagine; for from *this* Church went out the Law and the holy Word of God to the Gentiles. Wherefore it must be supposed that this meeting of the Gentiles on the first day of the Week to break bread, came to them by holy *tradition* from the Church at *Jerusalem*, since they were the first that kept the first day as holy unto the Lord their God.

And indeed, they had the best advantage to do it; for they had their Lord in the head of them to back them to it by his presence and preaching thereon.

But

But we will a little comment upon the Text. *Upon the* [*first day*] *of the Week.* Thus you see the day is *nominated*, and so is kept alive among the Churches: For in that the day is nominated on which this religious Exercise was performed, it is to be supposed that the Holy Ghost would have it live, and be taken notice of by the Churches that succeed.

It also may *be nominated* to shew, that both the Church at *Jerusalem*, and those of the Gentiles did harmonize in their Sabbath, joyntly concluding to solemnize Worship on a day. And then again to shew, that they all had left the *old* Sabbath to the unbelievers, and joyntly chose to sanctifie the day of the rising of their Lord, to this work.

They came together [*to break bread*] to partake of the Supper of the Lord. And what day so fit as the *Lords day* for this? This was to be the work of that day, to wit, to solemnize

nize that Ordinance among themselves, adjoyning other solemn Worship thereto, to fill up the day, as the following part of the verse shews. This day therefore was designed for this work, the *whole* day, for the Text declares it: The first day of the week was set, by them, apart for this work.

Upon [*the*] *first day*; not upon *A* first day, or upon *ONE* first day, or upon *SUCH* a first day; for had he said so, we had had from thence not so strong an argument for our purpose: But when he saith, *upon the first day of the week* they did it, he insinuates, *It was their custom*: (also upon one of these, *Paul* being among them, preached unto them, ready to depart on the morrow.) Upon the first day: *what*, or *which first day* of this, or that, of the third or fourth week of the month? No, but upon the *first* day, *every* first day; for so the Text admits us to judge.

Upon

Upon the first day of the Week, [when] the Disciples were come together, supposes a Custom [*when*] or as they were *wont* to come together to perform such service among themselves to God: *then Paul* preached to them, *&c.*

It is a Text also that supposes *an agreement* among themselves as to *this* thing. They came together then *TO* break bread; they had appointed to do it then, for that then was the day of their Lords Resurrection, and that in which he himself congregated after he *revived*, with the first Gospel-Church, the Church at *Jerusalem.*

Thus you see, *breaking of bread*, was the work, the work that by general consent was agreed to be by the Churches of the Gentiles, performed upon the first day of the week. I say, by the *Churches*; for I doubt not but that the practice *here*, was also the practice of the rest of the Gentile-Churches, even-

even as it had been before the practice of the Church at *Jerusalem*: For this practice *now* did become universal, and so this Text implies; for he speaks here *universally* of the practice of all Disciples *as such*, though he limits *Paul* preaching to that Church with whom he at present personally was. Upon the first day of the week, *when the Disciples were come together to break bread*, Paul being at that time at *Troas*, preached to them on that day.

Thus then you see how the Gentile-Churches did use to break bread, not on the *old Sabbath*, but on the *first day* of the week. And, I say, they had it from the Church of *Jerusalem*, where the Apostles were first seated, and beheld the way of their Lord with their eyes.

Now, I say, since we have so ample an example, not onely of the Church at *Jerusalem*, but also of the Churches of the Gentiles, for the keeping of the *first day* to the Lord,

and

and that as countenanced by Christ and his Apostles, we should not be afraid to tread in their steps, for their practice is the *same* with Law and Commandment. But

Fifthly, We will adde to this another Text: *Now*, saith *Paul*, *concerning the collection for the Saints, as I have given order to the Churches of* Galatia, *even so do ye. Upon the first day of the week let every one of you lay by him as God has prospered him, that there be no gatherings when I come*, 1 Cor. 16. 1, 2.

This Text some have greatly sought to evade, counting the duty here, on this day to be done, a duty too inferiour for the sanction of an old *Seventh-day-sabbath*; when yet to shew mercy to an *Ass* on the old Sabbath, was a work which our Lord no ways condemns, *Luke* 13. 15. ch. 14. 15.

But to pursue our design, we have a Duty enjoyned, and that of no inferiour sort: *If charity be indeed*,

as

as it is, *the very bond of perfectness*: and if without it *A L L* our doings, yea and sufferings too, are not worth so much as a ruish, 1 *Cor.* 13. *Coloss.* 3. 14.

We have here a Duty, I say, that a *Seventh-day-sabbath*, when enforce was not too big for it to be performed in.

The work now to be done, was, as you see, to bestow their charity upon the Poor; yea, to provide for time to come: And I say, it must be collected upon the *first day of the week*. Upon *T H E* first day; not *A* first day, as signifying *one* or *two*, but upon *T H E* first day, even *every* first day; for so your *ancient Bibles* have it; also our *later* must be so understood, or else *Paul* had left them to whom he did write, utterly at a loss. For if he intended not *every* first day, and yet did not specifie a particular one, it could hardly even a been understood *which* first day he meant: But we need not stand

ſtand upon this: This work was a work for *A* firſt day, for *EVERY* firſt day of the week.

Note again that we have this duty here commanded and enforced by an Apoſtolical Order: *I have given order*, ſaith *Paul*, for this; and his Orders, as he ſaith in another place, *are the commandments of the Lord*: you have it in the ſame Epiſtle, chap. 14. *verſ.* 37.

Whence it follows, that there was given even by the Apoſtles themſelves, a holy reſpect to the firſt day of the week above all the days of the week; yea, or of the Year beſides.

Further, I find alſo by *this* Text, that this Order is *univerſal*. *I have*, ſaith he, *given this order not onely to you, but to the Churches in* Galatia: Conſequently to all other that were concerned in this Collection, 2 *Cor.* 8. and 9 chap. *&c.*

Now this, whatever others may think, puts yet more glory upon the

firſt

first day of the week: For in that all the Churches are commanded, as to make their Collections, so to make them on *THIS* day: what is it, but that *this* day, by reason of the Sanction that Christ put upon it, was of vertue to sanctifie the Offering thorough and by Christ Jesus, as the *Altar* and *Temple* afore, did sanctifie the Gift and Gold that was, and was offered on them. The Proverb is, *The better Day, the better Deed.* And I believe, that things done on the Lords day, are better done, than on other days of the week, in his Worship.

Obj. *But yet, say some, here are no Orders to keep this first day holy to the Lord.*

Answ. 1. *That is supplied*; for that by this very Text this day is appointed, above all the days of the week, to do this holy duty in.

2. You must understand that *this* Order is but additional, and now enjoyned to fill up that which was

begun

begun as to holy Exercise of religious Worship by the Churches long before.

3. The *universality* of the duty being enjoyned to this day, supposes that this day was universally kept by the Churches as holy already.

4. And let him that scrupleth this, shew me, if he can, that God by the mouth of his Apostles did ever command that all the Churches should be confined to this or that *duty* on *such* a day, and yet put no Sanction upon that day; or that he has commanded that this work should be done on the first day of the week, and yet has reserved other Church-Ordinances as a publick solemnization of Worship to him, to be done of *another* day, as of a day *more* fit, *more* holy.

5. If Charity, if a general Collection for the Saints in the Churches is commanded on this day, and on no *other* day but this day; for

Church-collection is commanded on no other, there must be a reason for it: And if that reason had not respect to the sanction of the day, I know not why the duty should be so strictly confined to it.

6. But for the Apostle *now* to give with this a particular command to the Churches to sanctifie that day as holy unto the Lord, had been utterly superfluous; for that they already, and that by the countenance of their Lord and his Church at *Jerusalem*, had done.

Before now, I say, it was become a custom, as by what hath been said already is manifest: wherefore what need that their so solemn a practice be imposed again upon the Brethren? An intimation now of a continued respect thereto, by the very *naming* of the day, is enough to keep the Sanctity thereof on foot in the Churches: How much more then, when the Lord is still adding *holy duty* to *holy duty*, to be performed

med upon *that* day. So then, in that the Apoſtle writes to the Churches to do this holy duty on the *firſt day* of the week, he puts them in mind of the Sanction of the day, and inſinuates, that he would ſtill have them have a due reſpect thereto.

Queſt. *But is there yet another reaſon why this holy duty ſhould, in ſpecial as it is, be commanded to be performed on the firſt day of the week?*

Anſw. Yes: For that now the Churches were come together in their reſpective places, the better to agree about Collections, and to gather them. You know Church-worſhip is a duty ſo long as we are in the world, and ſo long alſo is this of making Collections for the Saints. And for as much as the Apoſtle ſpeaks here, as I have hinted afore, of a Church-collection, When is it more fit to be done, than when the Church is come together upon the *firſt day* of the Week to worſhip God?

2. This part of Worſhip is moſt comely to be done upon the *firſt day* of the week, and that at the cloſe of that days work: For thereby the Church ſhews, not onely her thankfulneſs to God for a Sabbath-days mercy, but alſo returneth him, by giving to the Poor, that Sacrifice for their benefit that is moſt behoveful to make manifeſt their profeſſed ſubjection to Chriſt, *Prov.* 19. 17. 2 *Cor.* 9. 12, 13, 14, 15.

It is therefore neceſſary, that this work be done on the *firſt day* of the week, for a *comely* cloſe of the worſhip that we perform to the Lord our God on that day.

3. On the firſt day of the week, when the Church is performing of holy worſhip unto God, then that of Collection for the Saints is moſt meet to be performed; becauſe then, in all likelihood, our hearts will be moſt *warm* with the divine Preſence; conſequently moſt open and free to contribute to the neceſſity of

of the Saints. You know, that a man when his heart is open, is taken with ſome excellent thing; then, if at all, it is moſt free to do ſomething for the promoting thereof.

Why, waiting upon God in the way of his appointments, *opens*, and makes *free*, the heart to the Poor: And becauſe the *firſt day* of the week was it in which now ſuch ſolemn Service to him was done, therefore alſo the Apoſtle commanded, that upon the *ſame* day alſo, as on a day *moſt fit*, this duty of collecting for the Poor ſhould be done: *For the Lord loves a cheerful giver*, 2 Cor. 9. 6, 7.

Wherefore the Apoſtle by this, takes the Churches as it were at the advantage, and as we ſay, while the Iron is hot, to the intent he might, what in him lay, make their Gollections, not ſparing nor of a grudging mind, but to flow from cheerfulneſs. And the firſt day of the week,

though its institution was set aside, doth most naturally tend to this; because it is *the* day, the *onely* day, in which we received such blessings from God, *Acts* 3. 26.

This is the day on which, *at first*, it rained Manna all day long from Heaven upon the New Testament-Church, and so continues to do this day. Oh! the resurrection of Christ, which was on *this* day, and the riches that we receive thereby: Though it should be, and is, I hope, thought on every day; yet when the First of the week is *fully* come! Then *To* day! *This* day! This is the day to be warmed; this day he was begotten from the dead.

The thought of this, will do much with an *honest mind:* This is the day, I say, that the first Saints *D I D* find, and that after-Saints *DO* find the blessings of God come down upon them; and therefore this is the day here commanded to be set apart for holy Duties.

And

And although what I have ſaid may be but little ſet by of ſome; yet, for a cloſing word as to this, I do think, could but half ſo much be produced from the day Chriſt roſe from the dead quite down, for the ſanction of a *Seventh-day-ſabbath*, in the Churches of the Gentiles, it would much ſway with me. But the truth is, neither doth the Apoſtle *Paul*, nor any of his fellows, ſo much as once ſpeak one word to the Churches that ſhews the leaſt regard, as to conſcience to God, of a *Seventh-day-ſabbath* more. No, the *firſt day*, the *firſt day*, the *firſt day*, is now all the cry in the Churches by the Apoſtles, for the performing Church-worſhip in to God. Chriſt began it on *THAT* day: Then the Holy Ghoſt ſeconded it on *THAT* day: Then the Churches practiſed it on *THAT* day. And to conclude, the Apoſtle by the command now under conſideration, continues the ſanction of *THAT* day

to the Churches to the end of the world.

But as to the old *Seventh-day-sabbath*, as hath been said afore in this Treatise, *Paul*, who is the Apostle of the Gentiles, has so taken away that whole Ministration in the bowels of which it is; yea, and has so stript it of its Old Testament-grandeur, both by Terms and Arguments, that it is strange to me it should by any be still kept up in the Churches; specially, since the same Apostle, and that at the same time, has put a better Ministration in its place, 2 *Cor.* 3.

But when the Consciences of good men are captivated with an errour, none can stop them from a prosecution thereof, as if it were it self of the best of truths.

Obj. *But* Paul *preached frequently on the old Sabbath, and that after the Resurrection of Christ.*

Answ. To the unbelieving Jews and their Proselytes, I grant he did. But we read not that he did it to

any

any New Teſtament-Church on that day: nor did he celebrate the inſtituted worſhip of Chriſt in the Churches on that day. For *Paul*, who had before caſt out the Miniſtration of death, as that which had *no* glory, would not now take thereof any part for New Teſtament inſtituted worſhip; for he knew that that would veil the Heart, and blind the Mind from *that*, which yet inſtituted Worſhip was ordained to diſcover.

He preached then on the *Seventh-day-ſabbath*, of a divine and crafty love to the ſalvation of the unbelieving Jews.

I ſay, he preached now on that day to them and their Proſelytes, becauſe that day was *theirs* by their eſtimation: He did it, I ſay, of great love to their Souls, that if poſſible, he might ſave ſome of them.

Wherefore, if you obſerve, you ſhall ſtill find, that where 'tis ſaid that he preached on *that* day, it was to *that* people, not to the Churches

of Christ. See *Acts* 9. 20. ch. 13. 14, 15, 16. ch. 16. 13. ch. 17. 1, 2, 3. ch. 18. 4.

Thus, though he had put away the sanction of *that* day as to himself, and had left the Christians that were weak to their liberty as to conscience to it, yet he takes occasion upon it to preach to the Jews that still were wedded to it, the Faith, that they might be saved by Grace.

Paul did also many other things that were *Jewish* and *Ceremonial*, for which he had, as then, no conscience at all, as to any Sanction that he believed was in them.

As his *Circumcising* of *Timothy*.

His *Shaving* of his Head.

His *submitting* to Jewish Purifications.

His *acknowledging* of himself a Pharisee.

His *implicite* owning of *Ananias* for High Priest after Christ was risen from the dead, *Acts* 16. 1, 2, 3. chap. 18. 18. chap. 21. 24, 25, 26.

26. chap. 23. 6. chap. 23. 1, 2, 3, 4, 5.

He tells us also, *that to the Jew he became as a Jew, that he might save the Jew. And without Law, to them that were without Law, that also he might gain them:* Yea, he became, as he saith, *all things to all men, that he might gain the more*, as it is, 1 *Cor.* 9. 19, 20, 21, 22, 23.

But these things, as I said, he did not of Conscience to the things; for he *knew* that their sanction was gone: Nor would he suffer them to be imposed upon the Churches directly or indirectly; no, not by *Peter* himself, *Gal.* 2.

Were I in *Turkie* with a Church of Jesus Christ, I would keep the *first day* of the week *to God*, and for the edification of his people: And would also preach the Word to the Infidels on *their* Sabbath day, which is our *Friday*; and be glad too, if I might have such opportunity to try to perswade them to a love of their own salvation.

Obj.

Obj. *But if the Seventh-day-ſabbath is, as you ſay, to be laid aſide by the Churches of the Gentiles, Why doth Chriſt ſay to his*, Pray that your flight be not in the Winter, nor on the Sabbath day? *For, ſay ſome, by this ſaying it appears, that the old Seventh-day-ſabbath, as you have called it, will as to the Sanction of it, abide in force after Chriſt is aſcended into heaven.*

Anſw. I ſay firſt, Theſe words was ſpoken to the Jewiſh Chriſtians, not to the Gentile-churches: And the reaſon of this firſt hint, you will ſee clearer afterwards.

The Jews had ſeveral Sabbaths; as their *Seventh-day-ſabbath*, their *Monthly* Sabbaths, their Sabbath of *Years*, and their *Jubile*, (Levit. 25.) Now if he means their *ordinary* Sabbaths, or that called the *Seventh-day-ſabbath*, why doth he joyn the Winter thereto? for in that he joyneth the *Winter* with *that* Sabbath that he exhorteth them to pray their flight might not be in, it

it should seem that he meaneth rather their Sabbath of *Years*, or their *Jubile*, which did better answer one to another than *one* day and a *winter* could.

And I say again, that Christ should suppose that their flight should, or might last some considerable part of a Winter, and yet that then they should have their rest on those *Seventh-day-sabbaths*, is a little besides my reason, if it be considered again, that the Gentiles before whom they were then to fly, were Enemies to *their* Sabbath, and consequently would take opportunity at their Sabbaths to afflict them so much the more. Wherefore, I would that they who plead for a continuation of the *Seventh-day-sabbath* from this Text, would both better consider *LT*, and the incoherence that seems to be betwixt *such* a Sabbath and a *Winter*.

But again, were it granted that it is the *Seventh-day-sabbath* that Christ

Christ here intendeth; yet, since, as we have proved, the sanction *before* this was taken away; I mean, *before* this flight should be, he did not press them to pray thus because by any Law of Heaven they should then be commanded to keep it holy; but because some would, *through their weakness*, have conscience of it till then. And such would, if their flight should happen thereon, be as much grieved and perplexed, as if it yet stood *obligatory* to them by a Law.

This seems to have some truth in it, because among the Jews that believed, there continued a long time many that were wedded yet to the Law, to the ceremonial part thereof, and was not so clearly Evangelized as the Churches of the Gentiles was. *Thou seest Brother*, said *James* to *Paul*, *how many thousands of the Jews there are that believe, and they are all zealous of the Law*, Acts 15. 5. ch. 21. 20.

Of

Of theſe, and ſuch weak unbelieving Jews, perhaps Chriſt ſpeaks, when he gives this exhortation to them to pray thus; whoſe Conſciences he knew would be weak, and being ſo, would bind when they were entangled with an errour, as faſt as if it bound by a Law indeed.

Again, though the *Seventh-day-ſabbath* and Ceremonies loſt their Sanction at the reſurrection of Chriſt, yet they retained ſome kind of being in the Church of the Jews, until *the deſolation ſpoken of by* Daniel *ſhould be.*

Hence it is ſaid, that *then* the Oblation and Sacrifices ſhall ceaſe, *Dan.* 9. 27. And hence it is, that *Jeruſalem* and the *Temple* are *ſtill* called the holy place, even until this flight ſhould be, *Matth.* 24. 15.

Now if *Jeruſalem* and the *Temple* are *ſtill* called holy, even after the Body and Subſtance, of which they were ſhadows, was come; then no

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marvel though some to that day that believed were entangled therewith, &c. For it may very well be supposed that all Conscience of them would not be quite taken away, until all reason for that Conscience should be taken away also. But when *Jerusalem*, and the *Temple*, and the Jews Worship, by the Gentiles was quite extinct by ruines, then in reason that Conscience did cease. And it seems by some Texts, that all Conscience to them was not taken away till then.

Quest. *But what kind of being had the Seventh-day-sabbath, and other Jewish Rites and Ceremonies, that by Christs Resurrection was taken away?*

Answ. These things had a *vertual* and a *nominal* being: As to their vertual being, that died that day Christ did rise from the dead, they being crucified with him on the Cross, *Coloss.* 2.

But now, when the *vertual* being was

was gone, they ſtill with the weak retained their *name*, (among many of the Jews that believed) until the *abomination* that maketh deſolate *ſtood in the holy place*: for in *Paul*'s time they were, as to that, *but ready to vaniſh away*.

Now, I ſay, they ſtill retaining their *nominal* grandeur, though not by vertue of a Law, they could not, till *Time* and *Diſpenſation* came, be ſwept out of the way. We will make what hath been ſaid, as to this, out by a familiar ſimilitude.

There is a Lord or great man dies; now being dead, he has loſt his vertual life. He has now no relation to a Wife, to Children, vertually; yet his Name ſtill abides, and that in that Family, to which otherwiſe he is dead. Wherefore they embalm him, and alſo keep him above ground for many days. Yea, he is ſtill reverenced by thoſe of the family, and that in ſeveral reſpects. Nor doth any thing but time and diſpenſation wear this name away.

Thus

Thus then the Old Testament-signs and shadows went off the stage in the Church of Christ among the Jews. They lost their *vertue* and signification when Christ nailed them to his Cross, *Colos.* 2. But as to their *Name*, and the *Grandeur* that attended that, it continued with many that were weak, and vanished not, *but when the abomination that made them desolate came.*

The sum then and conclusion of the matter is this; the *Seventh-day-sabbath* lost its glory when that *Ministration* in which it was, lost its: But yet the *name* thereof might abide a long time with the Jewish Legal Christians, and so might become obligatory still, though not by the Law, to their Conscience, even as *Circumcision* and other Ceremonies did: and to them it would be as grievous to fly on that day, as if by Law it was still in force.

For, I say, to a weak Conscience, that Law which has lost its life, may

yet thorough their ignorance, be as binding as if it ſtood ſtill upon the authority of God.

Things then become obligatory theſe two ways.

1. By an *Inſtitution* of God.

2. By the *over-ruling* power of a mans miſinformed Conſcience. And although by vertue of an inſtitution Divine Worſhip is acceptable to God by Chriſt, yet Conſcience will make that a man ſhall have but little eaſe if *ſuch* rules and dictates as it impoſes be not obſerved by him.

This is my anſwer, upon a ſuppoſition that the *Seventh-day-ſabbath* is in this Text intended: and the anſwer, I think, ſtands firm and good.

Alſo, there remains, notwithſtanding this Objection, no divine Sanction in, or upon the old *Seventh-day-ſabbath*.

Some indeed will urge, that Chriſt here meant the *firſt day* of the week, which here he puts under the term of Sabbath. But this is forein to me, ſo I wave it till I receive more ſatisfaction in the thing. Queſt.

Quest. *But if* indeed *the first day of the week be the new Christian Sabbath, why is there no more spoken of its institution in the Testament of Christ?*

Answ. No more! What need is there of more than enough! yea, there is a great deal found in the Testament of the Lord Jesus to prove its Authority Divine.

1. For we have shewed from sundry Scriptures, that from the very day our Lord did rise from the dead, the Church at *Jerusalem*, in which the Twelve Apostles were, did meet together on that day, and had the Lord himself for their Preacher, while they were auditors; and thus the day began.

2. We have shewed that the Holy Ghost, the Third person in the Trinity, did second this of Christ, in coming down from Heaven upon *this day* to manage the Apostles in their preaching; and in that very day so managed them in that work, that by his help they then did bring

Three

Three thouſand Souls to God.

3. We have ſhewed alſo, that after this the Gentile-Churches did ſolemnize *this* day for holy Worſhip, and that they had from *Paul* both Countenance and Order ſo to do.

And now I will adde, that more need not be ſpoken: *For the practice of the firſt Church, with their Lord in the head of them to manage them in that practice, is as good as many Commands.* What then ſhall we ſay, when we ſee a firſt Practice turned into holy Cuſtom?

I ſay moreover, that though a *Seventh-day-ſabbath* is not natural to man as man; yet our *Chriſtian* Holy day is natural to us as Saints, if our Conſciences are not clogged before with ſome old Fables, or Jewiſh Cuſtoms.

But if an old Religion ſhall get *footing* and *rooting* in us, though the grounds thereof be vaniſhed away, yet the man concerned will be hard

put

put to it, ſhould he be ſaved, to get clear of his clouds, and devote himſelf to that ſervice of God which is of his own preſcribing.

Luther himſelf, though he *ſaw* many things were without ground which he had received for truth, had yet work hard enough, as himſelf intimates, to get his Conſcience clear from all thoſe *roots* and *ſtrings* of inbred errour.

But, I ſay, to an *untainted* and *well-bred* Chriſtian, we have good meaſure, *ſhaken* together, and *running* over, for our Chriſtian *Lords day*. And I ſay again, that the *firſt day of the week*, and the ſpirit of *ſuch a* Chriſtian, *ſuit* one another, as *nature ſuiteth nature*; for there is as it were a natural *inſtinct* in Chriſtians, as ſuch, when they underſtand what in a *firſt day* was brought forth, to fall in therewith to keep it holy to their Lord.

1. The *firſt day of the week*! why it was the day of our life. *Af-*

re

ter two days he will revive us, and in the third day we shall live in his sight. *After two days*, there is the Jews *preparation*, and *Seventh-day-sabbath*, quite passed over; and *in the third day*, that's the *first day* of the week, which is the day our Lord did rise from the dead, we began to live by him in the sight of God, *Hos.* 6. 2. *Joh.* 20. 1. 1 *Cor.* 15. 4.

2. The *first day* of the week! That's the day in which, as I hinted before, our Lord was wont to preach to his Disciples after he rose from the dead; in which also he did use to shew them his Hands and his Feet, (*Luke* 24. 38, 39. *Joh.* 20. 25.) to the end they might be confirmed in the truth of his victory over *Death* and the *Grave* for them. The day in which he made himself *known* to them in *breaking bread*: The day in which he so plentifully poured out the Holy Ghost upon them: The day in which

which the Church both at *Jeruſalem*, and *thoſe* of the *Gentiles*, did uſe to perform to God Divine Worſhip: all which has before been ſufficiently proved. And ſhall we not imitate our Lord, nor the Church that was immediately acted by him in this, and the Churches their fellows? Shall, I ſay, the Lord Jeſus do all this in his Church, and they together with him! Shall the Churches of the Gentiles alſo fall in with their Lord and with their *Mother* at *Jeruſalem* herein! And again, ſhall all this be ſo punctually committed to ſacred Story, with the day in which theſe things were done, under denomination, over and over, ſaying, Theſe things were done on the *firſt* day, on the *firſt* day, on on the *firſt* day of the week, while all other days are, as to name, buried in everlaſting oblivion! and ſhall we not take that notice thereof as to follow the Lord Jeſus and the Churches herein? oh ſtupidity!

3. This

3. This day of the week ! They that make but obſervation of what the Lord did of old, to a many ſinners, & with his Churches on this day, muſt needs conclude, that in this day the Treaſures of Heaven were broken up, and the richeſt things therein communicated to his Church. Shall the children of this world be, as to this alſo, wiſer in their generations than the children of Light, and former Saints, upon whoſe ſhoulders we pretend to ſtand, go beyond us here alſo.

Jacob could by obſervation gather that the place where he lay down to ſleep was no other but the Houſe of God, and the very Gate of Heaven, (*Gen.* 28. 17.)

Laban could gather by obſervation, that the Lord bleſſed him for *Jacob*'s ſake, (*Gen.* 30. 27.)

David could gather by what he met with upon Mount *Moriah*, that that was the place where God would have the Temple builded, therefore

he sacrificed there (1 *Chro.* 21. 26, 27, 28. ch. 22. 1, 2. 2 Chr. 3. 1.

Ruth was to mark the place where *Boaz* lay down to sleep, and shall not Christians also mark the day, in which our Lord *rose from the dead*, *Ruth* 3. 4.

I say, shall we not *mark* it, when so many memorable things was done on it, *for*, and *TO*, and *IN* the Churches of God! Let Saints, be ashamed to think that such a day should be looked over, or counted common (when tempted to it by Satan) when kept to religious Service of old, and when beautified with so many divine Characters of sanctity as we have proved by Christ, his Church, the Holy Ghost, and the command of Apostolical Authority it was.

But why, I say, is *this* day, on which our Lord rose from the dead, *Nominated* as it is? Why was it not sufficient to say *he rose again*; or, he rose again the *third day*? without

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a specification of the very *name* of the day: For, as was said afore, Christ appeared to his Disciples after his resurrection, on other days also; yea, and thereon did Miracles too: Why then did not these days live? why was their name, for all that, blotted out, and this day onely kept alive in the Churches?

The day on which Christ was born of a Virgin; the day of his Circumcision, the day of his Baptism, and Transfiguration, are not by their names committed by the Holy Ghost to holy Writ to be kept alive in the world; nor yet such days in which he did many great and wonderful thing: But *THIS* day, *this* day is still nominated, the first day of the week is the day. I say, why are things thus left with us? but because we, as Saints of old, should gather, and separate, what is of divine Authority from the rest. For in that *this* day is so often *nominated* while all other days lie dead

in their Graves, 'tis as much as if God should say, *Remember* the First day of the week to keep it holy to the Lord your God.

And set this aside, and I know not what reason can be rendred, or what Prophecy should be fulfilled by the bare *naming of the day.*

When God, of old, did sanctifie for the use of his Church a day, as he did many, he always called them either by the name of the day of the Month, or of the Week, or by some other signal by which they might be certainly known. Why should it not then be concluded, that for this very reason the first day of the week is thus often nominated by the Holy Ghost in the Testament of Christ?

Moreover, he that takes away the first day, as to *this* Service, leaves us now *NO* day, as sanctified of God, for his solemn Worship to be by his Churches performed in. As for the

the *Seventh-day-sabbath*, that, as we see, is gone to its grave with the Signs and Shadows of the Old Testament.

Yea, and has such a dash left upon it by Apostolical Authority, that 'tis enough to make a Christian fly from it for ever. (2 *Cor.* 3.)

Now, I say, since that is removed *by God*: If we should suffer the first day also to be taken away *by man*, What day that has a divine stamp upon it, *would be left for us to worship God in?*

Alas! the first day of the week is the Christians *Market-day*, that which they so solemnly trade in for sole provision for all the week following. This is the day that they gather *Manna* in. To be sure the *Seventh-day-sabbath* is not that; For of old the people of God could never find *Manna* on *that* day. *On the seventh day*, said *Moses*, *which is the Sabbath, in it there shall be none*, Exod. 16. 26.

Any day of the week *Manna* could be found, but on that day it was not to be found upon the face of the ground. But now our *first day* is the *Manna-day*; the onely day that the Churches of the New Testament, even of old, did gather *Manna* in. But more of this anon.

Nor will it out of my mind but that it is a very high piece of ingratitude, and of uncomly behaviour, to deny the Son of God *his* day, the *Lords day*, the day that he *has made*: And as we have shewed already, this *first day of the week* is it; yea, and a great piece of *unmannerlineſs* is it too, for any, notwithſtanding the old *Seventh day* is ſo degraded as it is, to attempt to impoſe it on the Son of God. To impoſe a day upon him which yet *Paul* denies to be a branch of the Miniſtration of the Spirit, and of righteouſneſs. Yea, to impoſe a part of that Miniſtration which *HE* ſays plainly

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ly, *Was to be done away*; for that a better Miniſtration ſtript it of its glory, is a high attempt indeed, 2 *Cor.* 3.

Yet again, the Apoſtle *ſinites* the teachers of the Law upon the mouth, ſaying, *They underſtand neither what they ſay, nor whereof they affirm*, (1 Tim. 1. 7.)

The *Seventh-day-ſabbath* was indeed Gods Reſt from the works of Creation; but yet the *Reſt* that he found in what the *firſt day* of the week did produce, for Chriſt was born from the dead in it, more pleaſed him than did all the *Seventh days* that ever the world brought forth; wherefore, as I ſaid before, it cannot be but that the *well-bred* Chriſtian muſt ſet apart this day for ſolemn Worſhip to God, and to ſanctifie his name therein.

Muſt the Church of old be bound to remember that night in which they did come out of *Egypt*! muſt *Jeptha*'s daughter have *four* days

for the Virgins of *Israel* yearly to lament her hard case in! Yea, must *two* days be kept by the Church of old, yearly, for their being delivered from *Haman*'s fury! And must not one *to the worlds end* be kept by the Saints for the Son of God their Redeemer, for all he has delivered them from a worse than *Pharaoh* or *Haman*, even from the *Devil*, and *Death*, and *Sin*, and *Hell*! oh stupidity! Exod. 12.24. Judg. 11. 39, 40. Esth. 9. 26.---32.

A day! say some, God forbid but he should have a day. But what day? oh! the old day comprized within the bounds and bowels of the Ministration of death.

And is this the love that thou hast to thy Redeemer, to keep that day to him for all the service that hath done for thee, which has a natural tendancy in it to draw thee off from the consideration of the works of thy *redemption*, to the *creation* of the world! oh stupidity!

But

But why must he be imposed upon? has he chosen that day? did he finish *HIS* work thereon? Is there in all the New Testament of our Lord, from the day he rose from the dead, to the end of his holy Book, one syllable that signifies in the least the *tenth part* of such a thing? Where is the Scripture that saith that this Lord of the *Sabbath* commanded his Church, from that time, to do any part of Church-service thereon? Where do we find the Churches to gather together thereon?

But why the *Seventh day?* What is it? Take but the shadow thereof away: Or what shadow *now* is left in it since its institution as to Divine Service is taken long since from it?

Is there any thing in the works that was done in that day, more than shadow, or that in the least tends *otherwise* to put us in mind of Christ; and he being come, what

need have we of that ſhadow? And I ſay again, ſince that day was to be obſerved by a ceremonial method, and no way elſe, as we find; and ſince Ceremonies are ceaſed, what way by divine appointment is there left to keep that old *Sabbath* by Chriſtians in?

If they ſay, Ceremonies are ceaſed. By the ſame Argument, ſo is the ſanction of the day in which they were to be performed. I would gladly ſee the place, if it is to be found, where 'tis ſaid, *That day retains its ſanction, which yet has loſt that method of ſervice which was of God appointed for the performance of worſhip to him thereon.*

When *Canaan*-worſhip fell, the *Sanction* of *Canaan* fell. When *Temple*-worſhip, and *Altar*-worſhip, and the Sacrifices of the Levitical Prieſthood fell, down alſo came the things themſelves. Likewiſe ſo, when the *ſervice* or *ſhadow* and *ceremonies* of the *Seventh-day-ſabbath* fell, the

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Seventh-day-Sabbath fell likewise.

On the *Seventh-day-sabbath*, as I told you, *Manna* was not to be found. But why? for that *that* day was of *Moses* and of the Miniſtration of death. But *Manna* was was not of him: *Moſes*, ſaith Chriſt, *gave you not that bread from Heaven*, Joh. 6. 31, 32. *Moſes*, as was ſaid, gave that *Sabbath* in Tables of ſtone, and God gave that *Manna* from Heaven. Chriſt, nor his Father, gives grace by the Law, no not by that Law in which is contained the old *Seventh-day-ſabbath* it ſelf.

The Law is not of Faith, why then ſhould Grace be by Chriſtians expected by obſervation of the Law? The Law, even the Law written and engraven in ſtones enjoyns perfect obedience thereto on pain of the curſe of God. Nor can that part of it now under conſideration, according as is required, be fulfilled by any man, was the Ceremony thereto belonging, allowed to

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be laid aside, *Isai.* 58. 13. Never man yet did keep it perfectly, except he whose name is Jesus Christ: in him therefore we have kept it, and by him are set free from that Law, and brought under the ministration of the Spirit.

But why should we be bound to seek *Manna* on *that* day, on which God saies, *None shall be found.*

Perhaps, it will said, *that the sanction of THAT day* would not admit that *Manna* should be gathered *on it.*

But that was not all, for on *that* day there *was* none to be found. And might I chuse, I had rather sanctifie that day to God on which I might gather this bread of God all day long, than set my mind at all upon that in which *no* such bread was to be had.

The *Lords day*, as was said, is to the Christians the principal Manna-day.

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On *this* day, even on it Manna in the morning very early gathered was by the Disciples of our Lord, as newly springing out of the ground. The true bread of God: The sheaf of First-fruits, which is *Christ from the dead*, was ordained to be waved before the Lord on the morrow after the Sabbath, the day on which *our Lord ceased from his own OWN Work, as God did from HIS*, Levit. 23.

Now therefore the Disciples found their green Ears of Corn indeed! Now they read life, both *IN* and *OUT* of the Sepulchre in which the Lord was laid. Now they could not come together nor speak one to another, but either their Lord was with them, or they had heart-enflaming tidings from him. *Now* cries one and says, The Lord is risen: And *then* another and says, He hath appeared to such and such.

Now comes tidings to the Eleven.

ven that their women was early at the Sepulchre, where they had a Vision of Angels that told them their Lord was risen: Then comes another and says, The Lord is risen indeed. Two also comes from *Emmaus*, and cries, We have seen the Lord: and by and by, while they yet were speaking, their Lord shews himself in the midst of them.

Now he calls to their mind some of the eminent passages of his life, and eats and drinks in their presence, and opens the Scriptures to them: Yea, and opens their Understanding too, that their hearing might not be unprofitable to them; all which continued from early in the morning till late at night: Oh! what a *Manna-day* was this to the Church. And more than all this you will find, if you read but the four Evangelists upon this Subject.

Thus began the day *after* the Sabbath, and *thus* it has continued tho-

thorough all Ages to this very day. Never did the *Seventh-day-Sabbath* yield *Manna* to Christians. A *new* world was now begun with the poor Church of God; for so said the Lord of the Sabbath, *Behold, I make all things new.* A *new* Covenant, and why not then a *new* resting-day to the Church? or why must the *old* Sabbath be joyned to this *new* Ministration? let him that can shew a reason for it.

Christians, if I have not been so large upon things as some might expect; know, that my brevity on this Subject is, from consideration that much needs not be spoken thereto, and because I may have occasion to write a second Part.

Christians, beware of being entangled with Old Testament-Ministrations; left by *one* you be brought into *many* Inconveniencies.

I have observed, that though the Jewish Rites have lost their Sanction,

ction, yet some that are weak in Judgement, do bring themselves into bondage by them. Yea, so high have some been carried as to a pretended Conscience to these, that they have at last proceeded to *Circumcision*, to many Wives, and the observation of many bad things besides.

Yea, I have talked with some pretending to Christianity, who have said, *and affirmed*, as well as they could, that the Jewish Sacrifices must up again.

But do you give no heed to these Jewish Fables *That turn from the truth* (*Tit.* 1. 14.) Do you, I say, that love the Lord Jesus, keep close to his Testament, his Word, his Gospel, and observe *HIS Holy-day*.

And this Caution in conclusion I would give, to put stop to this Jewish Ceremony, to wit, That a Seventh-day-Sabbath pursued according to its imposition by Law,

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(and I know not that it is imposed by the Apostles) leads to bloud and stoning to death those that do but gather Sticks thereon (*Numb.* 15. 32, 33, 34, 35, 36.) A thing which no way becomes the Gospel, that Ministration of the Spirit and of Righteousness (2 *Cor.* 3.) nor yet the professors thereof (*Luke* 9. 54, 55, 56.)

Nor can it with fairness be said, that *that* Sabbath day remains, though the Law thereof is repealed. For confident I am, that there is no more ground to make such a conclusion, than there is to say, that Circumcision is still of force, though the Law for cutting of the uncircumcised is by the Gospel made null and void.

I told you also in the Epistle, That if the *Fifth* Commandment was the *first* that was with promise; then it follows, that the *Fourth*, or *that* Seventh-day-Sabbath, had no promise intailed to it. Whence

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it follows, that where you read in the Prophet of a Promise annexed to a Sabbath, it is best to understand it of our *Gospel*-Sabbath, *Isai.* 56.

Now if it be asked, *What Promise is intailed to our First-day-sabbath?* I answer, The biggest of Promises. For

First, The Resurrection of Christ was tyed by Promise to this day, and to none other. He rose the *Third* day after his death, and that was the *First* day of the week, *according* to what was fore-promised in the *Scriptures*, Hos. 6. 1, 2. 1 *Cor.* 15. 3, 4, 5, 6.

Second, That we should live before God by him, is a Promise to be fulfilled on *this* day; *After two days he will revive us, and in the third day we shall live in his sight*, Hos. 6. 2. See also *Isai.* 26. 19. and compare them again with 1 *Cor.* 15. 4.

Third, The great promise of the New

New Testament, to wit, the pouring out of the Spirit, fixeth upon these days; and so he began in the most wonderful effusion of it upon *Pentecost*, which was the *first day* of the week, that the Scriptures might be fulfilled, *Acts* 2, 16, 17, 18, 19.

Nor could these three Promises be fulfilled upon any other days, for that the Scripture had fixed them to the First day of the Week.

I am of opinion that these things, though but briefly touched upon, cannot be fairly objected against, however they may be disrelished by some.

Nor can I believe, that any part of our Religion, as we are Christians, stands in *not kindling* of *fires*, and not *seething* of *Victuals*, or in binding of men not to stir out of those places on the Seventh day, in which at the dawning thereof they were found: And yet these are Ordinances

dinances belonging to *that Seventh-day-sabbath*, Exod. 16. 23, 29.

Certainly it must needs be an errour to impose these things by Divine Authority upon New Testament-Believers, our Worship standing *now* in things more weighty, spiritual, and heavenly.

Nor can it be proved, as I have hinted before, that this day was, or is to be imposed without those Ordinances, with others in other places mentioned and adjoyned, for the sanction of that day, they being made necessary parts of that worship that was to be performed thereon.

I have charity for those that abuse themselves and their Lord, by their preposterous zeal and affection for the continuing of this day in the Churches. For I conclude, that if they did either believe, or think of the incoherence that this day with its Rites and Ceremonies has with the Ministration of the Spirit,

our New Teſtament-Miniſtration, they would not ſo ſtand in their own light as they do, nor ſo ſtifly plead for a place for it in the Churches of the Gentiles. But as *Paul* inſinuates in other caſes, there is an aptneſs in men to be under the Law becauſe they do not hear it, *Gal.* 4.

Nor will it out of my mind, but if the Seventh-day-ſabbath was by Divine Authority, and to be kept holy by the Churches of the Gentiles, it ſhould not have ſo remained among the Jews, Chriſts deadlieſt Enemies, and a been kept ſo much hid from the Believers, his beſt Friends. For who has retained the pretended ſanction of that day from Chriſts time quite down, in the world, but the Jews, and a few Jewiſh Gentiles (I will except ſome.) But, I ſay, ſince a Sabbath is that without which the great Worſhip of God under the Goſpel cannot be well performed: How

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can it be thought, that it should, as to the knowledge of it, be confined to so blasphemous a generation of the Jews, with whom that worship is not?

I will rather conclude, that those Gentile-professors that adhere thereto, are Jewish'd, Legaliz'd, and so far gone back from the authority of God, who from such bondages has set his Churches free.

I do, at this time but hint upon things, reserving a fuller Argument upon them for a time and place more fit; where, and when, I may perhaps also shew some other wild notions of those that so stifly cleave to this.

Mean time, I entreat those who are captivated with this opinion, not to take it ill at my hand that I thus freely speak my mind. I entreat them also to peruse my Book without prejudice to my person. The truth is, one thing that has moved me to this work, is the shame that

that has covered the face of my Soul, when I have thought of the Fictions and Fancies that are growing among Professors: And while I see each Fiction turn it self to a Faction, to the loss of that good Spirit of Love, and that oneness that formerly was with good men.

I doubt not but some unto whom this Book may come, have had seal from God, that the *first day of the week* is to be sanctified by the Church *to Jesus Christ*: Not onely from *his* testimony, which is, and should be, the ground of our Practice; but also, for that the first conviction that the Holy Ghost made upon their Consciences, to make them know that they were sinners, began with them *for breaking this Sabbath day*; which day, by that same Spirit, was told them, *was that now called the first day*, and *not* the day before, (and the Holy Ghost doth not use to begin this work with a lye) which first conviction

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the Spirit has followed so close, with other things tending to compleat the same work, that the Soul from so good a beginning could not rest until it *found* rest in Christ. Let this then to such be a second token that the *Lords day* is by them to be kept in commemoration of their Lord and his Resurrection, and of what he did on this day for their Salvation. *Amen.*

FINIS.